THE

# PERSIAN MANUAL,

## A POCKET COMPANION

INTENDED TO

FACILITATE THE ESSENTIAL ATTAINMENTS OF CONVERSING WITH FLUENCY AND COMPOSING WITH ACCURACY IN THE MOST GRACEFUL OF ALL THE LANGUAGES SPOKEN IN THE EAST

---

PART I.—A CONCISE GRAMMAR OF THE LANGUAGE,

*with Exercises on its more prominent peculiarities, together with a Selection of Useful Phrases, Dialogues, and Subjects for Translation into Persian.*

PART II.—A VOCABULARY OF USEFUL WORDS

ENGLISH AND PERSIAN

SHOWING AT THE SAME TIME THE DIFFERENCE OF IDIOM BETWEEN THE TWO LANGUAGES.

BY

CAPTAIN H. WILBERFORCE CLARKE,

*Royal Engineers.*

LONDON

SAMPSON LOW, MARSTON & COMPANY

*Limited*

PUBLISHERS TO THE INDIA OFFICE

St. Dunstan's House

FETTER LANE, FLEET STREET, E.C.

TO

My Uncle, J. M C.,

WHO ENCOURAGED ME IN

BOYHOOD YOUTH, AND MANHOOD

THIS WORK IS WITH AFFECTION

INSCRIBED.

# PREFACE BY THE AUTHOR.

---

This work is divided into Two Parts:—

Part I. Section 1. The Grammar.

„ 2. Progressive Lessons and Exercises.

„ 3. Miscellaneous Dialogues and Exercises.

Part II. Vocabulary.

2. Sections 2 and 3 of Part I. and the whole of Part II. are entirely original.

The Grammar is, in part, compiled from the Persian Grammars by—

Dr. Lumsden, LL.D. 1810.

Mirza Muhammad Ibrahim Shirāzī 1841.

Mr. A. H. Bleeck 1857.

Dr. D. Forbes, LL.D., 1862.

Its arrangement is entirely new; much original matter has been introduced, and the whole rendered as concisely as possible.

The Exercises and Sentences (English to be turned

into Persian) have been taken from Dr. Forbes' Manual of Hindūstānī. It was considered that these exercises and sentences were possibly as good and as well arranged as any others which could be devised, while, by adopting them for this work, the student would have the advantage of being able to compare the Hindūstānī with the Persian idiom. The great success which Dr. Forbes' Manual of Hindūstānī has obtained was a further inducement to adopt the same plan

3 The aim throughout this work has been to gather under each sentence as many useful idioms, expressions and synonyms as possible. That portion of a sentence which may be represented by other equivalent expressions is enclosed in brackets, and the equivalent expressions—also placed within brackets and separated by semi-colons—are put at the end of the sentence Thus, on page 126 of the Vocabulary, against the word "robbed," it is to be understood that the expressions "duzd burda," "dast-burd-i-duzd gardīda," "ba sirkat rafta," "duzdīda shuda," may each be substituted for the expression "ba duzdī rafta," in the sentence.

This plan of rendering the sentences will, it is believed, give great aid to the student in mastering the language He will see at a glance the several

ays in which a sentence may be rendered, will bserve the force of words, and will be able to com are idiom with idiom.*

4 It has been customary to regard Persian as a language easy of attainment; this is far from being the case. A certain degree of proficiency may easily be reached but to obtain a thorough knowledge of the language is exceedingly difficult, owing to—

(a) The vast number of words (said to be 80 000) in the language

(b) The ambiguous expressions in which a Persian delights

(c) The want of translations †

(d) Want of properly qualified teachers.‡

That there are defects in this work is most readily allowed, yet all that care and labour could do to prevent error has been given to the task. The critic will remember that this is the first attempt over

---

* In his Hindūstānī Manual Dr Forbes rendered the English sentence in one way only For Hindū thāt this may be sufficient; but a rich language such as the Persian, requires more generous handling.

† The only Persian books translated into English are—the Gulistān, the Anwār i-Suhaili and the Shāh Nāmah.

‡ This is a most serious difficulty as regards Persian and Arabic.

(c) "The Conversation Manual" by Captain G Plunkett R.E.

This is a book printed in London containing 670 sentences and a bare list of 1300 words, which are rendered in Hindūstānī, Pushtu and Persian. Roman character only is used. It is a small book and necessarily covers but a small extent of each of the three languages. It may be obtained from Messrs. Richardson and Co., Cornhill, London, for 6 rs.

The three books briefly described labour under one defect, which is, that each sentence is rendered in one way only The student is not afforded the opportunity of contrasting idiom with idiom word with word nor of exercising his powers of observation

The Persian Manual now offered to the public contains —

| | | |
|---|---|---|
| In Section 2, Part I, | 555 | sentences |
| 3 Part I | 333 | " |
| In Vocabulary, Part II., | 1969 | " |
| Total number of sentences, | 2857 | |

This number 2857 represents the actual number of English sentences rendered into Persian, but almost every sentence is expressed in several ways. The actual number of Persian sentences probably amounts, *at least*, to 2857 × 3 = 8571, all *methodically* arranged.

A bald list of words is of little use; the student requires to know how to use them.* It is hoped that a study of this Manual may save the student much unnecessary drudgery with a native teacher, and that the tables of Persian weights and measures, the digest of regulations regarding examinations in Persian and Arabic, and the lists of Persian and Arabic books may prove useful.

6. I here beg to record the service which I have received, in correcting the proof-sheets of this work, and generally in bringing it out, from—

(*a*) Maulawī Allāh Bakhsh, who passed twenty-five years of his life in Persia, acted as Arabic interpreter during the Abyssinian campaign, and is now Instructor in Persian in the High School of Karachi in East India.

(*b*) Shaikh Muhammad Sādik, Hājīu-l-haramain, a native of Tahrān, who served me in the Abyssinian campaign, and followed my fortunes at divers seasons in India.†

I mention the names of these men not only because they deserve to be named, but also as a *gua-*

* This is especially the case with regard to Arabic words used in Persian.

† "Hājīu-l-haramain" is the *title* of a Musulmān who has made a pilgrimage to Makkah and Madīna.

*rantee* that the Persian renderings of the sentences are *idiomatic* as well as grammatical.

7 The student's attention is drawn to the excellent manner in which the Work has been got up by the Publishers. I freely acknowledge the great obligation under which I rest for the care and trouble which they have exercised.

H WILBERFORCE CLARKE
CAPTAIN, R.E.

*Karachi May 1877*

The following Table gives a list of Exercises in this Manual, which will be found rendered in Persian in Forbes' "Persian Grammar" The other exercises have been taken from the "Gulistan" and "Arabian Nights' Entertainment"

| No of Exercise in this Manual | Forbes' Persian Grammar | |
|---|---|---|
| | Page | No of Story |
| 24 | 1 | 5 |
| 27 | 3 | 14 |
| 28 | 8 | 30 |
| 29 | 6 | 22 |
| 37 | 12 | 50 |
| 38 | 6 | 23 |
| 39 | 11 | 39 |
| 43 | 12 | 41 |
| 44 | 13 | 43 |
| 45 | 10 | 35 |
| 46 | 11 | 37 |
| 47 | 14 | 46 |
| 48 | 10 | 36 |
| 49 | 17 | 51 |
| 50 | 25 | 66 |
| 51 | 26 | 67 |
| 52 | 19 | 55 |

# THE PERSI-ARABIC ALPHABET

| 1 | 2 | 3 | 4 | 5 | | | 6 | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| NAME | | DETACHED FORM | POWER | COMBINED FORM | | | EXEMPLIFICATIONS | | | |
| | | | | Final | Medial | Initial | Final | | Medial | Initial |
| الف | *alif* | ا | *a*, etc | ـا | ـا | ا | وا | حا | بار | اب |
| بي | *be* | ب | *b* | ـب | ـبـ | بـ | باب | شب | صَبَر | بَر |
| پي | *pe* | پ | *p* | ـپ | ـپـ | پـ | آپ | چُپ | سِپَر | پُر |
| تي | *te* | ت | *t* | ـت | ـتـ | تـ | پُوت | دَست | سَتَر | تَپ |
| ثي | *se* | ث | *s* | ـث | ـثـ | ثـ | رُوث | خُبث | نَثَر | ثُور |
| جِيم | *jim* | ج | *j* | ـج | ـجـ | جـ | کاج | کَج | شَجَر | جَر |
| چي | *che* | چ | *ch* | ـچ | ـچـ | چـ | کُوچ | هیچ | بَچه | چُپ |
| حي | *he* | ح | *h* | ـح | ـحـ | حـ | رُوح | صُبح | بَحر | حَرّ |
| خي | *khe* | خ | *kh* | ـخ | ـخـ | خـ | شاخ | بیخ | تُخم | خَر |
| دال | *dāl* | د | *d* | ـد | ـد | د | صاد | صَد | وِدا | دُر |
| ذال | *zāl* | ذ | *z* | ـذ | ـذ | ذ | باذ | کاغَذ | بَذر | ذَم |
| ري | *re* | ر | *r* | ـر | ـر | ر | مار | مَر | مَرد | رَم |
| زي | *ze* | ز | *z* | ـز | ـز | ز | باز | گَز | بَزم | زَر |
| ژي | *zhe* | ژ | *zh* | ـژ | ـژ | ژ | کاژ | پابژ | عَژب | ژَرف |
| سين | *sin* | س | *s* | ـس | ـسـ | سـ | باس | بَس | فَسق | سَر |
| شين | *shin* | ش | *sh* | ـش | ـشـ | شـ | باش | پَش | نَشد | شُد |

2 It will be observed that ا, د, ذ, ر, ز, ژ, و, do not alter in shape, whether *initial, medial,* or *final*, neither do they unite with the letter following to the left The letters ط, ظ, do not alter, but they always unite with the letter following to the left The eight letters peculiar to Arabic are—ث, ح, ص, ض, ط, ظ, ع, ق They appear only in words purely, or originally, Arabic The four letters peculiar to Persian are پ, چ, ژ, گ

## Pronunciation of the Letters

3 ت *t* The sound of this letter is softer and more dental than that of the English *t*, it is identical with the Sanskrit त

ث *s* is sounded by the Arabs like *th* in the words *thick, thin*, by the Persians as *s* in the words *sick, sin*

چ *ch* has the sound of *ch* in the word *church*

ح *h* is a strong aspirate like *h* in the word *haul*, it is uttered by compressing the lower muscles of the throat

خ *kh* has a sound like *ch* in the word *loch*, as pronounced by a Scotchman

د *d* is more dental than the English *d*

ذ *z* is sounded by the Arabs like *th* in the words *thy, thine*, by the Persians as *z* in *zeal.*

ر *r* is sounded as *r* in the French word *pardon*.

ژ *zh* is pronounced like *j* in the French word *jour*; or as in the word *a ure*

ش *sh* is sounded as in *shun*, *shine*

ص *s* has a stronger and more hissing sound than our *s*

ض *z* is pronounced by the Arabs as a hard *d* or *dl* by the Persians as *z*

ط ظ *t* and in Persian are sounded like ت *t*, and *z*

غ *gh* is like the letter *r* as pronounced by a Scotchman.

ق *k* resembles the letter *c* in *cup* *calm*

ک *k* is sounded like *k* in *king* *kalendar*

گ *g* is sounded like *g* in *go*, *give* never as *g* in *gem* *gentle*

ل *l* is sounded like *l* in *law* When *alif* is combined with it, the two take the form of لا or لا

ن *n* at the beginning of a word or syllable is sounded like *n* at the end of a word or syllable, if preceded by a long vowel, it has a soft nasal sound like that of *n* in the French word *garçon*. When followed by the labials ب *b* پ *p*, ف *f*, it assumes the sound of *m*, as in the word گنبد, *gumbad*, not *gunbad*

ه *h* is an aspirate like *h* in *heart*, *hand*; but at the end of a word, if preceded by the short vowel

a (*fatha*), it has no sensible sound, as in دَانَه, *dānă*, "a grain" In this case, it is called هائي مُختَفِى *hā,e-mukhtafī*, or *obscure h*.

In a few words, where the *fatha* is a substitute for the long vowel *alif*, the final ه is fully sounded, as—

شه *shah* [for شاه *shāh*] "a king."
مه *mah* [for ماه *māh*] "a month"
ره *rah* [for راه *rāh*] "a road"

It is sounded in دَه *dah*, "ten," and all its compounds It is imperceptible in the words كه *ki* and چه *chi*, with their compounds, whether conjunctions or pronouns A Persian word ending in the obscure ه *h* will have the *h* omitted when written in Roman characters, as نامه *nāma* [not *nāmah*] "a letter," or "written communication"

4 It is difficult to distinguish between the sounds of the letters forming one of the following groups:—

ث س ص   ز ض ظ   ت ط   ا ع   ح ه

The Persians never attempt to pronounce them as the Arabs, they content themselves by sounding them according to the Persian letters, to which they most nearly assimilate

its sound is never that of *u* in *use*, *perfume*. In the Roman character it is represented by *u* unaccented.

In Persian these three short vowels are called respectively—

زبر *zabar*, "above."
زیر *zer*, "beneath."
پیش *pesh*, "in front."

*alif*, not beginning a word or syllable, has always a lengthened sound

10. When و, inert, is preceded by a consonant moveable by *zamma*, the *zamma* and و coalesce and form a sound like *u* in *rule*

When و,* inert, is preceded by a consonant, moveable by *fatha*, the *fatha* and و coalesce, and form a sound like *ou* in *sound*.

When و, inert, is preceded by a consonant move-

---

* When و is preceded by خ, moveable by *fatha* and followed by *alif*, the sound of و is almost imperceptible, as in the words—

خواب *khwāb*, "sleep," pronounced *kh,āb*

خواهم *khwāham*, "I desire," pronounced *kh,āham*

In such cases the و will *not* be sounded, and in the Roman character it will be represented by *w*

When و, preceded by خ, moveable by *fatha*, and sometimes by *zamma*, or *kasra*, is followed by any of the nine letters — ي ە ن ش س ر ر د پ, the و occasionally loses its sound, as in the words —

خود pronounced *khad*, not *khaud* or *khawad*

خوده pronounced *khud*, not *khūd*

خویش pronounced *khesh*, not *khwesh*

This rule applies only to words purely Persian In the Roman character, the *w* will in such words be omitted, and the vowel marked with a dot, as *khud*

able by *kasra*, no union takes place, and the و retains the sound of *w*, as سِوا (*siwā*)

11 When ی (*yā*), inert, is preceded by a consonant moveable by *kasra*, the *kasra* and *yā* unite and form a long vowel, like *i* in the word *machine*

This sound of *yā*, is called *yā,e m'arūf*, 'familiar *yā*' In Persian *yā* has sometimes the sound of *ea* in the word *bear*; this sound is called *yā,e majhūl*, "unknown *yā*," or *yā,e 'ajamī* i e "Persian *yā*"

When ی (*ya*), inert, is preceded by a consonant moveable by *fatha*, the *fatha* and *yā* unite and form a diphthong like *ai* in the German word *kaiser*, or as *i* in *wise*

When ی (*yā*), inert, is preceded by a consonant, moveable by *zamma*, no union takes place; and the *yā* retains its sound of *y*, as in the word مُیَسَّر *muyassar*, "obtainable"

SUMMARY

12. From what has been said we have —

Three short vowels, بَد *bad*, بِد *bid*, بُد *bud*;

Three long vowels, باد *bād*, بید *bīd*, بود *būd*;

Two diphthongs, بَید *baid*, بَود *baud*

Two long vowels peculiarly *majhūl*, 'unknown," or *'ajamī*, "Persian," بیل *bel*, روز *roz*

## RULES FOR READING

**13.** There are very few Persian works, manuscript or printed, in which all the vowels are marked

The primitive short vowels ـَ, ـِ, ـُ, as well as ـْ and ـّ are almost always omitted. The following remarks may be of service —

(*a*) The last letter of every word is inert, hence the mark ـْ (*jazm*) is omitted.

(*b*) The short vowel ـَ (*fatha*) is of more frequent occurrence than *kasra* or *zamma*, hence, in printing, it is omitted

(*c*) The short vowel ـَ (*fatha*) should be supplied for every consonant in a word, except the last and those marked with ـْ, or one of the vowels

(*d*) The letters ا, و, ي, are generally inert, when not initial, hence they are not marked with *jazm*

(*e*) When و, ي, not initial, are moveable consonants they are marked with their proper vowels

(*f*) When و (*wāw*) or ي (*yā*) follow a consonant unmarked by a short vowel, or by *jazm*, they have the *majhūl* or *'ajamī* sound, as—

مور *mor*, "an ant" | شير *sher*, "a lion"

(*g*) When و is preceded by a consonant moveable by *zamma*, and *yā* by a consonant moveable by *kasra*, the sound is *m'arūf*, or known, as—

سُود *sūd*, "gain" | شِير *shīr*, "milk."

(*h*) When *wāw* and *yā* follow a consonant marked with *jazm*, they are consonants, and are sounded as و (*w*) and ي (*y*)

(*i*) When *wāw* and *yā* follow a consonant moveable by *fatha*, they form diphthongs as—

قَوم *kaum*, 'a tribe" | سَیر *sair* 'a walk

14. Some symbols have still to be noticed They are —*madda hamza tanwīn*, *tashdīd* the definite article of Arabic nouns, and *wasla*

(*a*) مدّه (*madda*) [~] signifies extension and when placed over an *alif* gives it a broad and open sound, almost equivalent to that of *a* in *water* The *madda* is used to avoid the meeting of two *alifs* at the *beginning* of a word

Thus, instead of ااب, the Persians write آب *āb*, 'water"

(*b*) همزه (*hamza*) [ء or ٔ] is used, instead of *alif* when one syllable of a word ends with a vowel, and [according to our ideas of orthography] the following syllable begins with a vowel; that is virtually with an *alif* Thus we have —

پائی *pā,e* instead of پاای;

فائده *fā,ida*, instead of فاایده

In Persian the sound of *hamza* is that of *alif* in Arabic the sound of *hamza* is that of *'ain* Strictly,

*hamza* ought to be used whenever a syllable, beginning with a vowel, is added to a root in the way of inflexion, as —

دیدیم *dīdem*, "we saw," from root, *dīd*;

بدئي *badī*, "badness," from root, *bad*.

This rule is seldom observed

Practically, *hamza* in the middle of a word is equivalent to our hyphen in such words as *re-open*.

At the end of words, terminating in the imperceptible ۂ, *hamza* has the sound of *e*

In the Roman character, *hamza* will be represented by a comma between the vowels, as in فائدہ *fā,ida*.

(c) تنوین (*tanwīn*) [ٌ, ٍ, ً] signifies the using of the letter ن. It is formed by doubling the vowel point of the last letter of a word. The vowel is then pronounced as though it terminated in ن *n*. In the Roman character it will be represented by *n* In Arabic, *tanwīn* serves to mark the inflexion of nouns, thus the symbol —

ٌ (*double zamma*) marks the nominative ⎫
ٍ (*double kasra*) marks the genitive ⎬ sing & plural.
ً (*double fatha*) marks the accusative ⎭

In Persian only the ً (*double fatha*) (accusative form) is used, and that adverbially; as—

تخمیناً *ta<u>kh</u>mīnaṉ*, "by valuation"

اتفاقاً *ittifāḳaṉ*, "by chance"

The symbol ً (*double fatha*) requires *alif*, which, however, does *not* prolong the sound of the last syllable

The ا is *not* required when the word ends with ء (*hamza*) or ة, as —

شيئاً *shai-aṉ*, "willingly,"

حکمةً *ḥikmataṉ* "skilfully"

nor when the word ends with *yā*, surmounted by *alif* [in which case *alif* only is pronounced]; as,

هوًى *hawa-aṉ*, "lovingly"

Without *tanwīn* the *alif* is sounded like the *alif* of prolongation as —

تعالىٰ *ta'ālā* "God."

عقبىٰ *'ukbā*, "end," "futurity"

In the Roman character this symbol will be represented by *a* or *ā*

(*d*) تشدید (*tashdīd*) [ّ], or "corroboration" doubles the letter over which it is placed; as—

خرّم *<u>kh</u>urram*, "joyful" محمّد *Muḥammad*

(*e*) ال this Article is used only before Arabic

Nouns. If the Noun begins with any of the fourteen letters ت ث د ذ ر ز س ش ص ض ط ظ ل ن the ل of the Article assumes the sound of the initial letter of the Noun, which is then marked by *tashdīd*, thus—

اَلنُّورُ, "the light," is pronounced *an-nūru*

اَلشَّمس "the sun," is pronounced *ash-shams*.

اَلدِّين "the faith," is pronounced *ad-dīn*

The ل must *always* be written, though it has lost its own sound

When the Noun begins with ل the ل of the Article is omitted, and the initial ل of the Noun is marked by *tashdīd*, as —

اللَّيلَةُ *al-lailatu*, "the night," instead of اَللَّيلَةُ

(*f*) وصله (*wasla*) [ٱ], implies conjunction, and is only inscribed over an initial *alif*, in Arabic Nouns, to mark union with the preceding vowel, as—

اميرالمؤمنين *amīru-l-mūminīn*, "Commander of the Faithful"

صلاح الدِّين *Salāhu-d-dīn*, "Saladīn, or Peace of Religion"

## SUBSTANTIVES, ADJECTIVES, AND PRONOUNS.

15. The Grammarians of Arabia and Persia

reckon three parts of speech the Noun, ism; the Verb, fil; and the Particle, harf

The Noun includes substantives, adjectives, pronouns and participles

The Verb agrees in its nature with ours

The Particle includes adverbs prepositions, con junctions, and interjections.

## GENDER.

16 Males* are masculine females are feminine, and all other words are of no gender

---

Animals have different names to express the male or female; thus—

| | |
|---|---|
| مرد *mard*, "a man." | زن *zan*, "a woman." |
| پسر *pisar* "a son. | دختر *dukhtar* "a daughter" |
| خروس *khurūs* "a cock." | ماکیان *mākiyān* "a hen. |
| قوچ *ghūch* "a ram. | میش *meshk*, "an ewe. |

Animals have sometimes نر (*nar*) "male, and مادہ (*māda*), "female affixed or prefixed to them as:—

| | |
|---|---|
| شیرنر *sher-i-nar*, "a lion." | شیرمادہ *sher-i-māda*, "a lioness. |
| گاونر *gāw-i-nar* } a bull. نرگاو *nar-gāw* | مادہگاو *māda gāw* "a cow" |

*Arabic Nouns frequently form the feminine by adding the imperceptible* ہ (*h*), as:—

| | |
|---|---|
| ملک *malik*, "a king | ملکہ *malika*, "a queen." |

### Formation of the Plural.

17. Nouns denoting rational beings form the plural by adding ان (*ān*) to the singular, thus.—

پدر *padar*, "a father," *plur* پدران *padarān*
مادر *mādar*, "a mother," *plur* مادران *mādarān*.

Nouns denoting animals usually form the plural by adding *ān*, sometimes *hā*, as —

اَسپ *asp*, "a horse," { *plur.* اسپان *aspān*. / " اَسپها *asphā*
مُرغ *murgh*, "a bird," " مرغان *murghān*.
شُتر *shutur* / اُشتر *ushtur* } "a camel," { " شُتران *shuturān*. / " شترها *shuturhā*.

Nouns denoting inanimate objects form the plural by adding *hā* to the singular, and *rarely ān*, as—

قَلم *kalam*, "a pen," *plur* قلَمها *kalamhā*.
گُل *gul*, "a flower," " گلها *gulhā*
درخت (*dirakht*), "a tree," { *pl* درختها *dirakhthā* / " درختان *dirakhtān*.

### Observations on the Affix *ān*.

18. If the noun ends in ا (*ā*), or وُ (*ū*), or و (*o*), the letter ي is inserted before ان (*ān*) to prevent

the hiatus. Sometimes, though rarely, the letter ی is omitted after و; as—

دانا dunā, "a page," *plur* داناان dānāyan.

پریرو pari rū, "fairy faced," *plur* پریرویان pari rūyān

بازو bāzū, "the arm," *plur* بازووان bāzūwān

In nouns ending in obscure ه (h) the ه is changed into گ, as —

فرشته firishta, "an angel," *plur* فرشتگان firishtagān.

بچه bachcha, "a child," *plur* بچگان bachchagān

Sometimes the ه is retained, as—

مرده murda, "dead," *plur* مردهگان murdahgān

When ه is preceded by a long vowel the plural is formed in the usual way; as—

بادشاه pādshāh, "a king," *plur* پادشاهان pādshāhān.

OBSERVATIONS ON THE AFFIX *hā*.

19 In nouns ending in the obscure ه (h) the ه disappears; as—

نامه nāma, "a letter," *plur* نامها nāmahā

خانه khāna, "a house" „ خانها khānahā.

If the ء is preceded by a long vowel, the ء is retained, as—

راہ, *rāh*, "a road,' *plur.* راہها, *rāhhā.*

### Final Observations

20 Arabic words may have the Persian or the Arabic form of plural, thus—

| | *Sing* | *Persian Pl.* | *Arabic Pl* |
|---|---|---|---|
| defect | عَیب *'aib* | عَیبها *'aibhā* | عَوَائب *'awā,ib* / عُیُوب *'uyūb* |
| viceroy | نَائِب *nā,ib* | نائبان *nā,ibān* | نُوّاب *nūwāb* |
| a book | کِتَاب *kitāb* | کِتَابها *kitābhā* | کُتُب *kutub* |
| a labourer, | عَامِل *'āmil* | عاملان *'āmilān* | عملهٔ *'amalat* |

In imitation of the feminine plural of Arabic nouns, names applicable to females, or to things without life, sometimes form the plural by the affix ات (*āt*) or یات (*iyāt*), as—

| | *Sing.* | *Plur* |
|---|---|---|
| a favour | *nawāzish* | *nawāzishāt* |
| an anecdote | *nakl* | *nakliyāt* |

When the word ends in imperceptible ہ (*h*) the affix becomes جات (*jāt*), the letter ہ being omitted; as—

| | *Sing* | *Plur* |
|---|---|---|
| a letter, *or* written communication | *nāma* | *namajāt* |
| " | *nawishta* | *nawishtajāt* |
| a fort | *k'ila* | *k ilajāt* |

These terminations, *āt*, *iyat*, and *jāt*, are considered vulgar, and are rarely used.

## Formation of the Cases.

21 There is only one declension of Persian Nouns it is extremely simple. The cases are formed as follows —

(*a*) The Accusative by adding را (*ra*) to the nominative (singular or plural) often the *ra* is omitted, and the accusative has then the same form as the nominative

(*b*) The Dative by adding *rā* to the nominative and sometimes [omitting *ra*] by prefixing *ba* to or 'for' The prefix به (*ba*) is chiefly used when an accusative, requiring *rā*, occurs in the sentence

(*c*) The Vocative by *prefixing* the interjection اَي (*ai*) to the nominative; and sometimes, in poetry, [omitting *ai*] by adding *alif* as —

اَي مرد *ai mard*, O man!"
دوستا *dosta*, O friend!'
بلبلا *bulbulā*, O nightingale!"

(*d*) The Ablative, by prefixing to the nominative (singular or plural) the preposition از (*az*)

(*e*) The Genitive, by the juxtaposition of two substantives, the thing possessed comes first, with its final letter sounded with *kasra*, called کسرۂ اضافت *kasra,e izāfat*, thus—

پسرِ ملِک *pisar-i-malik*, "the son of the king"

کتابِ پسرِ ملِک *kitāb-i-pisar-i-malik*, "the book of the king's son."

If the governing word ends in ا or و the Persians use (1) ي *majhūl* with ٔ *hamza*, (2) or ٔ *hamza* alone with ِ *kasra*, expressed or understood, as—

جاۓ پدر or جاۓ پدر *jā,e padar*, "the place of the father"

پاۂ مرد or پاۓ مرد *pā,e mard*, "the foot of the man"

روۂ پسر or روۓ پسر *rū,e pisar*, "the face of the son"

بوۂ گل or بوۓ گُل *bū,e gul*, "the scent of the rose"

In practice, when ي *majhūl* is used, ٔ *hamza* is suppressed, as پاي مرد *pā,e mard*, رويِ پسر *rū,e pisar*

If the governing word ends with the obscure ه (*h*), or the long vowel ي (*ī* or *e*), the Persians

use the mark ٔ *hamza* with ِ *kasra* expressed or understood; as—

خانهٔ مرد *k͟hāna,e mard*, "the house of the man."

ماهیٔ دریا *māhī,e daryā*, "the fish of the sea."

بندهٔ خدا *banda,e k͟hudā*, "the servant of God."

Observe that both ٔ and ی are pronounced as *yā,e majhūl*.

## DECLENSION OF NOUNS

22. *Kārd*, "a knife"

| | *Sing* | *Plur* |
|---|---|---|
| Nom | *kārd* | *kārdhā* |
| Gen. | ِ *i kārd.* | *i kārdhā* |
| | ی *e-kārd.* | *e-kārdhā* |
| | ٔ *e-kārd.* | *e-kārdhā* |
| Dat. | *kārd rā* | *kārdhā-rā* |
| „ | *ba kārd.* | *ba kārdhā* |
| Acc. | *kārd rā.* | *kārdhā-rā* |
| „ | *kārd* | *kārdhā* |
| Voc. | *ai kārd* | *ai kārdhā.* |
| Abl. | *az kārd* | *az kārdhā* |

Similarly, every substantive may be declined. The only questions to be satisfied are whether ان (*ān*) or ها (*hā*) is to be added for the plural and

whether ـِ, ي, or ـٔ is to be used for the genitive (*Vide* pars 20 and 21)

## THE ARTICLE

23 In Persian there is no Article.

مرد *mard*, may signify "man," or "*the* man," according to the context.

A substantive may be made definite by adding *yā,e majhūl*, or *yā,e wahdat*, *i e* the *yā* of unity, thus.—

مردي *marde*, "a certain man"
زني *zane*, "a certain woman"
كتابي *kitābe*, "a certain book"

If the noun ends in ه quiescent, the symbol ٔ (*hamza*) may be added, as—

بچه *bachcha*, "a child"
بچهٔ *bachcha,e*, "a certain child"

If ه be preceded by long *alif*, ي (*yā,e majhūl*) is retained, as —

پادشاه *pādshāh*, "a king"
پادشاهي *pādshāhe*, "a certain king"

*Observation*—Since an abstract noun is formed

by adding *yā* with *kasra* i e *yā e ma rūf*, to any adjective, or appellative noun, ambiguity may occasionally arise Thus the difference between—

بادشاهي *badshāhe* a certain king"
بادشاهيِ *badshāhi*, 'sovereignty' or "royal,"

can be distinguished but it often happens that the mark *kasra* is through negligence or custom, omitted. In such a case the context alone can indicate the proper meaning

## ADJECTIVES.

24. Persian adjectives are indeclinable; in construction they *follow** their substantives to which they are connected by ِ (*kasra*) ي (*ya e majhūl*), or ٔ (*hamza*) as—

مردِ نيك *mard i nek*, "a good man"
رويِ خوب *rū e khūb*, "a fair face"
بندهٔ خدا *banda,e khudā* a servant of God."

### Degrees of Comparison

25 The comparative degree is formed by adding تر (*tar*) to the positive, and the superlative by adding ترين (*tarin*) as—

---

* See p. 00.

خوب *khūb*, "fair" | خوبتر *khūbtar*, "fairer."

خوبترین *khūbtarīn*, "fairest."*

Arabic adjectives (if triliteral) form the comparative and superlative degrees by prefixing ا to the triliteral root, as.—

حَسَن *hasan*, "beautiful."

أحْسَن *ahsan*, "more, or most, beautiful."

عظیم *azīm*, "great"

أعظَم *a'zam*, "more, or most, great."

Generally the Arabic adjectives in Persian form the degrees of comparison in the Persian manner; as—

*fazl*, "excellent"

*afzal-tar*, or *fazl-tar* (Pers.) } "more excellent"
*afzal* (Arabic) }

*fazl-tarīn* (Pers.) } "most excellent"
*afzal* (Arabic) }

---

* *Tar* and *tarīn* may be written with the word or separately, *tarīn* is sometimes contracted to *īn*, as—

بهین *bihīn*, "best," for بهترین *bihtarīn*

*Tar* and *tarīn* are also added to prepositions and adverbs; as—

*bar*, "upon," *bartar*, "higher," *bartarīn*, "highest,"
*zer*, "below," *zertar*, "lower," *zertarīn*, "lowest"

## PRONOUNS

26 First Person—من *man*, "I."

| | *Singular* | *Plural.* |
|---|---|---|
| Nom. | *man* | *mā* |
| Gen. | ـِ *i man.* | ـِ *i mā* |
| | ی *e-man* | ی *e-mā* |
| | ـٔ *e-man.* | ـٔ *e-mā.* |
| Dat. | *marā* | *mā rā* |
| „ | *ba man* | *ba mā* |
| Acc. | *marā* | *mā-rā.* |
| Voc. | (nil ) | (nil.) |
| Abl. | *az man* | *az mā* |
| „ | *bā man.* | *bā mā* |
| „ | *bar man.* | *bar mā* |

Second Person—تو *tū*, "thou"

| | *Singular* | *Plural.* |
|---|---|---|
| Nom | *tū* | *shumā* |
| Gon | ـِ *i tū* | ـِ *i-shumā.* |
| | ی *e-tū* | ی *e-shumā.* |
| | ـٔ *e tū* | ـٔ *e-shumā* |
| Dat. | *turā* | *shumā rā.* |
| „ | *ba tū.* | *ba shumā* |
| Acc. | *turā* | *shum -rā* |
| Voc. | *ai tū* | *ai shumā.* |
| Abl. | *az tū* | *az shumā* |
| | *b tū* | *bā shumā* |
| | *bar tū* | *bar shumā.* |

Third Person—او *o*, "he"

| | *Singular.* | *Plural.* |
|---|---|---|
| Nom | *o* | *eshān* |
| Gen | ـِ *i-o* | ـِ *i-eshān.* |
| | ي *e-o* | ي *e-eshān.* |
| | ـٔ *e-o.* | ـٔ *e-eshān* |
| Dat. | *o-rā* | *eshān-rā* |
| " | *ba o* | *ba eshān.* |
| Acc | *o-rā* | *eshān-rā.* |
| Voc | (nil) | (nil) |
| Abl | *az o* | *az eshān.* |
| " | *bā o* | *bā eshān* |
| " | *bar o* | *bar eshān* |

The third person has, in the singular, the form وي *wai*, and sometimes اوي *o,e*, and, in the plural, اوشان *oshan* and شان *shān*

When the third person represents a lifeless thing, the demonstratives آن *an*, and اين *īn*, with their plurals, آنها *ānhā* and اينها *īnhā*, are used, as will presently be seen

27 The possessive pronoun may be rendered by the suffixes—

اَم *am*, my, اَت *at*, thy, اَش *ash*, his.
مان *mān*, our, تان *tān*, your, شان *shān*, their.

When the noun ends in ا or و long, the ا of the termination is rejected and ى inserted in its place; as—

پایم pāyam, my foot
مویت mūyat thy hair
رویش rūyash, his face

When the noun ends in quiescent ه, alif is retained; as—

خانه‌ام khāna am, my house
خانه‌ات khāna at, thy house
خانه‌اش khāna ash his house

In other cases alif is rejected; as—

پدرم padaram, or پدر من padar-i-man my father
پدرت padarat, or پدر تو padar-i tū thy father
پدرش padarash, or پدر او padar-i-o, his father
پدرمان padar-i man, or پدر ما padar-i mā, our father
پدرتان padar-i tan, or پدر شما padar-i shumā, your father
پدرشان padar-i shān, or پدر ایشان padar-i-eshān their father

### RECIPROCAL PRONOUN, خود *khud*, "self."

28 *man khudam* or *man khud*, I myself.
*tū khudat* or *tū khud*, thou thyself
*o khudash* or *o khud*, he himself.
*mā khud-i-mān* or *mā khud*,* we ourselves
*shumā khud-i-tān* or *shumā khud*,* you yourselves.
*eshān khud-i-shān* or *eshān khud*, they themselves

The reciprocal pronouns are thus used —

*kitāb-i-khudam*, my own book
*ḳalam-i-khudat*, thy own pen
*asp-i-khudash*, his own horse.
*jāmh ,e khud-i-mān*, our own cups
*kharān-i-khud-i-tān*, your own asses.
*sandūkhā ,e khud-i-shān*, their own boxes

### DEMONSTRATIVE PRONOUNS

29 † اين *īn*, this (for persons or things).
ايںها *īnhā*, these (for persons or things).

---

* These forms are rarely used.

† When *ba* is placed in close connection with *ān* or *īn*, the *madda* of آں and the initial *alif* of اين are replaced by د, as—

بداں *badān*, to that. | بدين *badīn*, to this

After the words *bar*, "on," *dar*, "in," *az*, "from;" *chūn*, "like," the initial ا of او, ايشاں, اين and the *madda*

اينان *inān*, these (for persons only).
آن *ān*, that (for persons or things)
آنها *ānhā*, those (for persons or things)
آنان *ānān*, those (for persons only)

*Examples*—

| | | |
|---|---|---|
| اين مرد | *in mard* | this man |
| اين مردان | *in mardān* | these men. |
| آن كتاب | *ān kitāb,* | that book |
| آن كتابها | *ān kitābhā* | those books. |

When اين *in* is prefixed to a noun, so as to form one word, it is sometimes changed into ام *im*; as—*imrūz*, "this day" *imshab*, "this night," *imsāl*, "this year"

*Interrogative Pronouns.*

30 There are three in number:—

---

of آن are rejected, when they are closely connected with the preceding word; as—

| | |
|---|---|
| درو *dar o*, in him. | چونو *chūn o* like him. |
| برشان *bar eshān*, on them. | دران *dar ān*, in that. |
| ازو *az o*, from him. | درين *dar in*, in this. |

*ki*, who? *kirā*, whom? to whom? (applicable to persons) } Sing or Plural.
*chi*, what? *chirā*, what? to what? why? (applicable to things) }

*kudām*, which? out of any number, as—
*kudām shak͟hs*, which person?
*kudām rāh*, which road?

### Indefinite Pronouns.

31 These are all indeclinable

*chand*, some
*yake*, one, some one.
*shak͟hs*, a person.
*kas*, some one
*hech*, any
*hama*, all.
*tane chand*, sundry individuals.
*har*, every, all
*har ānki* or *harki*, whosoever.
*har kudām*, whosoever, whichsover
*harchi*, whatsoever.
*har jā* or *harjā*, wheresoever
*harkas*, everybody.
*haryak*, everyone
*hardū*, both
*har chīz*, whatsoever thing
*har shab*, every night.
*har rūz*, every day.
*har wakt*, whensoever.
*bahar hāl*, however.

### Relative Pronouns

32 There are no Relative Pronouns, the particles کہ *ki*, for persons, and چہ *chi*, for things, are

sometimes regarded as relatives. This matter will be considered in the Syntax

## THE VERB

33 There is only one conjugation

All the tenses are formed from the root, or from the infinitive, as will be seen from the following example of the Verb رسیدن *rasidan* "to arrive;" root رس *ras*

### Tenses of the Root

*Aorist*

"I may or can arrive"

| *Singular* | *Plural* |
|---|---|
| 1 *rasam* | *rasem* |
| 2 *rasī* | *rased* |
| 3 *rasad* | *rasand.* |

*Present Tense*

"I arrive, or am arriving

| | |
|---|---|
| 1 *mī rasam* | *mī rasem* |
| 2 *mī rasī* | *mī-rased* |
| 3. *mī rasad* | *mī rasand* |

Native grammarians call that tense the Aorist which is here styled the Simple Future and they say that when the Aorist (our Simple Future) is used in the subjunctive mood, the particle *bi* is omitted as —

*bi-bāsham* I be. | *bāsham* I may be

The Simple Future is most often used as follows —

I promise that I will come
*w'ada mī kunam ki biyayam*

The second person (singular and plural) of the Imperative has frequently the particle *bi* prefixed; thus—

arrive thou *bi ras* | arrive ye *bi rasīd*

When the first letter of the Imperative has *zamma* for its vowel *bi* may become *bu* as—

do thou, *bu-kun*

The third person singular of the Imperative may be rendered benedictive by lengthening the vowel *fatha* of its final syllable as—

let him arrive, *rasad*

O that he may arrive! *rasād*

Similarly—

*kunad*, from *kardan* "to do makes *kunād*
*sharad*, „ *shudan*, "to become, makes *sharād*
*dihad* „ *dādan*, 'to give, makes *dihād*
*buvad*, *būdan*, "to be," makes *buvād* or *bād*
*gardānad* „ *gardānīdan*, "to cause to become" makes *gardānād*.

*Simple Future*

"I shall, will, or may arrive."

| | *Singular* | *Plural* |
|---|---|---|
| 1 | *bi-rasam* | *bi-rasem.* |
| 2 | *bi-rasī* | *bi-rased.* |
| 3 | *bi-rasad* | *bi-rasand.* |

*Imperative*

"Let me arrive"

| | | |
|---|---|---|
| 1 | *rasam* | *rasem* |
| 2 | *ras* | *rased* |
| 3 | *rasad* | *rasand* |

The Noun of Agency is formed by adding ـنده (*anda*) to the root, as—

*rasanda*, "the arriver"

The Present Participle is formed by adding آن, as رسان *rasān*, "arriving"

The Causal Verb is formed by adding *ānīdan*, or *āndan*, as —

رسانیدن *rasānīdan*, "to cause to arrive."

رساندن *rasāndan*, "to cause to arrive."

OBSERVATIONS

34 The Simple Future differs but little from the Aorist.

Native grammarians call that tense the Aorist which is here styled the Simple Future, and they say that when the Aorist (our Simple Future) is used in the subjunctive mood, the particle *bi* is omitted as —

*bi-bāsham* I be. | *bāsham* I may be

The Simple Future is most often used as follows —

I promise that I will come

*w'ada mi kunam ki biyāyam*

The second person (singular and plural) of the Imperative has frequently the particle *bi* prefixed; thus—

arrive thou *bi-ras* | arrive ye *bi rased*

When the first letter of the Imperative has *zamma* for its vowel *bi* may become *bu* as—

do thou *bu-kun*

The third person singular of the Imperative may be rendered benedictive by lengthening the vowel *fatha* of its final syllable as—

let him arrive, *rasad*

O that he may arrive! *rasād*

Similarly—

*kunad* from *kardan*, "to do" makes *kunād*
*shavad*, " *shudan*, "to become," makes *shavād*
*dihad* " *dādan*, "to give," makes *dihād*
*buvad*, " *būdan* "to be" makes *buvād* or *bād*
*gardanad* " *gardānīdan* "to cause to become" makes *gardānād*.

Except in poetry, and on occasions of particular formality, it is rather pedantic to use this benedictive form. The Aorist is more frequently used.

### TENSES FROM THE INFINITIVE

35 *Preterite* or *Indefinite Past*

"I arrived."

| | *Singular* | *Plural* |
|---|---|---|
| 1 | *rasīdam* | *rasīdem* |
| 2 | *rasīdī* | *rasīded* |
| 3 | *rasīd* | *rasīdand* |

*Imperfect.*

"I was arriving."

| | | |
|---|---|---|
| 1 | *mī-rasīdam* | *mī-rasīdem.* |
| 2 | *mī-rasīdī* | *mī-rasīded* |
| 3. | *mī-rasīd* | *mī-rasīdand.* |

*Past Potential* or *Habitual*

"I might arrive," "I used to arrive."

| | | |
|---|---|---|
| 1 | *rasīdame* | *rasīdeme* |
| 2 | *rasīdī* | *rasīdede* |
| 3 | *rasīde* | *rasīdande* |

*Compound Future.*

"I will arrive."

| | | |
|---|---|---|
| 1 | *khwāham rasīd* | *khwāhem rasīd* |
| 2 | *khwāhī rasīd* | *khwāhed rasīd.* |
| 3 | *khwāhad rasīd* | *khwāhand rasīd.* |

OBSERVATIONS.

36 In the Imperfect همی (*hamī*) is often prefixed instead of *mī*

The Past Potential is formed by adding *yā,e majhūl* to all the persons of the Preterite except the 2nd person singular

In the Compound Future, the auxiliary is the Aorist of the verb *khwāstan* "to wish" root *khwāh* The letter و is *not* to be sounded (see p. 10)

PRETERITE PARTICIPLE.

37 رسیده *rasīda*, 'arrived, or' having arrived"

The following three tenses are derived from the Preterite Participle.

*Perfect Tense*

'I have arrived'

| | *Singular* | *Plural* |
|---|---|---|
| 1 | *rasīda am* | *rasīda em* |
| 2 | *rasīda ī* | *rasīda ed* |
| 3 | *rasīda ast* | *rasīda and* |

*Pluperfect Tense*

"I had arrived'

| | | |
|---|---|---|
| 1 | *rasīda būdam* | *rasīda būdem* |
| 2. | *rasīda būdī* | *rasīda būded* |
| 3 | *rasīda būd* | *rasīda būdand.* |

*Future Perfect.*

"I shall have arrived"

| | *Singular* | *Plural* |
|---|---|---|
| 1 | *rasīda bāsham* | *rasīda bāshem* |
| 2 | *rasīda bāshī* | *rasīda bāshed* |
| 3 | *rasīda bāshad* | *rasīda bāshand.* |

Similarly, every verb in Persian may be conjugated In all the tenses the termination of the 2nd person singular is *yā,e m'arūf*

In the terminations یم (*em*) ید (*ed*) (1st and 2nd persons plural), *yā,e majhūl* is sounded *

PERSONAL TERMINATIONS

38 These are—

| *Singular* | *Plural* |
|---|---|
| اَم *am*, am | ایم *em*, are. |
| ء or اِی *ī*, art. | اید *ed*, are |
| اَست *ast*, is. | اند *and*, are. |

The personal terminations may be joined to a

---

* An educated native of Shīrāz informs the writer that the terminations *em*, *ed*—

(1) should properly be pronounced *īm*, *īd*,

(2) may " " *em*, *ed*,

(3) may never " " *aim*, *aid*

The sound of *e* in the 2nd case is that of *ea* in "bear"

pronoun, adjective, or substantive In composition—

(*a*) The initial *alif* is omitted, as—

من شاگردم *man shāgird am* I am a scholar

ایشان نیکند *ish n nek and*, they are good

او سلطانست *o sultan ast* he is Sultān

(*b*) If the word ends in obscure *s* (*h*) *alif* is retained, as —

او بندہ است *o banda ast*, he is a slave

(*c*) If the substantive be an abstract noun, as *hasti* "existence," *dilīri*, "boldness," *shadī*, gladness' the final *yu* of the noun is omitted as—

تو شادي *tū shād ī*, thou art glad

او دليرست *o dilīr ast*, he is bold

هستيم *hastem*, we are, or exist.

(*d*) In the case of the pronouns كه 'who?' چه 'what?' the final *s* is omitted, and the initial *alif* of the termination is changed into *yu* as—

كيست *kīst*, who is it?

چيست *chīst*, what is it?

(*e*) If the word ends in و (*wāw*) or ا (*alif*) the

initial *alif* of the termination is changed into *yā*, as—

داناٸم *dānāyam*, I am learned

داناٸيم *dānāyem*, we are learned

خوب رويست *khūb rūyast*, he is fair-faced.

داناٸي *dānāyī*, thou art wise

In the 3rd person singular and plural, *yā* need not be inserted, as—

*khūb rūyast* or *khūb rūst*, he is fair-faced.

*dānāyast* or *dānāst*, he is learned

*dānāyand* or *dānānd*, they are wise.

39 From § 38 we have —

| *Singular* | *Plural* |
|---|---|
| *hastam*, I am | *hastem*, we are. |
| *hastī*, thou art | *hasted*, you are |
| *hast*, he is | *hastand*, they are |

---

40 The verb *būdan*, "to be," root, *bū* or *bāsh*

TENSES FROM THE ROOT.

*Aorist*

"I may be."

| *Singular* | *Plural* |
|---|---|
| 1 *bāsham** | *bāshem* |

* The form *buwam*, from the root *bū*, is also used. *Vide* paragraph 34, p 35.

*Past Potential* or *Habitual*

*būdame*, "I might be, or used to be," &c.

*Compound Future*

*khwāham būd*, "I shall or will be," &c

Preterite Participle, *būda*, "having been," "been"

TENSES FROM THE PRETERITE PARTICIPLE

*Perfect Tense*

*būda am*, "I have been," &c.

*Pluperfect*

*būda būdam* (not in use).

*Future Perfect.*

*būda bāsham*, "I shall have been," &c.

41 The verb *shudan* (for *shūdan*) "to be" (passive), root *shaw*.

TENSES FROM THE ROOT

*Aorist*

"I may be"

| *Singular* | *Plural* |
|---|---|
| 1. *shavam* | *shavem.* |
| 2 *shavī* | *shaved* |
| 3 *shavad* | *shavand.* |

*Present Tense*

*mī-shavam*, "I am," &c

*Pluperfect Tense.*

*shuda būdam*, I had been, &c

*Future Perfect.*

*shuda bāsham*, I shall have been, &c.

## THE PASSIVE VOICE

42 The Passive Voice is formed by prefixing the Preterite Participle to the tenses of the verb *shudan*, "to be, become," thus—

*Present*

"I may be struck"

| | *Singular* | *Plural* |
|---|---|---|
| 1 | *zada shavam* | *zada shavem* |
| 2 | *zada shavī* | *zada shaved* |
| 3. | *zada shavad* | *zada shavand.* |

and similarly for the other tenses

## CAUSAL VERBS.

43 These are formed by adding ـانیدن *ānīdan* or ـاندن *āndan*, to the root of the primitive verb, thus—

*Jastan*, "to leap," root, *jah*, *jahānīdan* or *jahāndan*, "to cause to leap," root, *jahān* *gashtan*, "to become," root, *gard*, *gardānīdan*, "to cause to become," &c., root. *garaān*.

## NEGATIVE VERBS

44 A verb is rendered negative by *prefixing* the particle نه *na*, "not;" as—

نرسید or نه رسید *na rasīd*, he did not arrive

With the imperative the particle مه (*ma*) is employed in like manner, as—

مه پرس or مپرس *ma purs* ask not.
مباد or مه باد *ma bad*, let it not be! God forbid!

### Observations.

When the particles بِ (*bi*), نه (*na*), مه (*ma*) are prefixed to a verb beginning with *alif* not marked by *madda* the initial *alif* is omitted, and *yā* is inserted in its place

The *yā* takes the vowel of the rejected *alif*; thus—

أنداخت *andākht* he threw
نيَنداخت *nayandākht*, he threw not.
اُفتم *uftam*, I may fall
بيُفتم *biyuftam*, I shall fall.
انگار *angār* consider
ميَنگار *mayangār* do not consider.

If the verb begins with آ the ا remains, but the *madda* is rejected, thus—

آرد *ārad*, he may bring
بیارد *biyārad*, he will bring
آر *ār*, bring thou
بیار *biyār*, bring thou
میار *mayār*, do not bring.
نیارد *nayārad*, he may not bring

In the older poets the نه (*na*) often unites with the following آ without the intervention of *yā*, as—

نامد *nāmad*, "he came not," for نیامد *nayāmad*, "he came not"

45 The personal terminations (§ 38) are conjugated negatively, as follows —

| *Singular* | *Plural* |
|---|---|
| نیم *nayam*, I am not. | نئیم *nayem*, we are not |
| نیی or نهٔ *nayī*, thou art not. | نئید *nayed*, you are not |
| نیست *nīst*, he is not. | نیند *nayand*, they are not |

The substantive verb *hastam* is conjugated negatively, as follows —

| *Singular* | *Plural* |
| --- | --- |
| نیستم *nīstam*, I am not | نیستیم *nīstīm* we are not |
| نیستی *nīstī*, thou art not | نیستید *nīstīd*, you are not |
| نیست *nīst* he is not. | نیستند *nīstand* they are not. |

46 Interrogation is usually expressed by the tone of the voice In writing the word *āyā* whether is prefixed to a question or the word *yā na*, or not affixed.*

## ROOTS OF VERBS

47 Infinitives in دن (*dan*) are preceded by the long vowels آ ( ), - (*a*) ی (*ī*) او (*ū*), or by the consonants ر (*r*) ن (*n*)

Infinitives in تن (*tan*) are preceded by خ (*kh*) س (*s*), ش (*sh*), ف (*f*)

Hence the following rules —

(a) Infinitives in ادن (*ādan*), یدن (*īdan*), and

---

* Did your father go there? *pidar-i shumā āyā raft yā na?* Do you know Persian? *āyā shumā fārsī mīdānīd?*

those which have *fatha* before the *dan*, reject these terminations for the root, as—

| VERB | | ROOT |
|---|---|---|
| *firistādan*, | to send, | *first* |
| *pursīdan*, | to ask, | *purs*. |
| *āzhadan*, | to sew, | *āzh* |

*Exceptions* *

| | | |
|---|---|---|
| to bring forth | *zādan*† / *zā,īdan* | *zā*, or *zā,e*. |
| to create, | *āfrīdan*, | *āfrīn*. |
| to come, | *āmadan*, | *ā,e*. |
| to choose, | *guzīdan*, | *guzīn* |
| to embrace, | *gādan*, | *gā* or *gā,e*. |
| to give, | *dādan*, | *dih* |
| to hear | *shunīdan* / *shunūdan* / *shunuftan* | *shinau*. |
| to lose | *kushādan* / *kushūdan* | *kushā,e*. |
| to see, | *dīdan*, | *bīn*. |
| to strike, | *zadan*, | *zan* |
| to stitch, | *akhīdan*, | *akhīn* |
| to take | *sitādan* / *sitāndan*† | *sitān* |

* Verbs marked thus (†) are regula

(b) Infinitives in ودن (ūdan) reject that termination, and substitute ا (ā) or اى (ā,e) for the root, as —

| VERB. | | ROOT |
|---|---|---|
| to praise, | *sitūdan,* | *sitā,e* |

*Exceptions*

| | | |
|---|---|---|
| to be | *būdan* | *bū or bāsh.* |
| to become | *shudan for shūdan* | *shau* |
| to draw | *tanūdan* | *tanau* |
| to hear | *shunūdan* / *shunīdan* / *shunuftan* | *shunau* |
| to neigh, | *sinūdan* | *s nau* |
| to reap, | *durūdan* | *durau* |
| to slumber | *ghunūdan* | *ghunau* |

(c) Infinitives in دن (dan), preceded by *re* or *nun* reject the termination *dan* for the root as —

| VERB. | | ROOT |
|---|---|---|
| to cherish | *parwardan* | *parwar* |
| to dig, | *kandan,* | *kan* |

*Exceptions*

| | | |
|---|---|---|
| to bring | *āwardan,*† | *āwar or ār* |
| to count, | *shimurdan,* | *shimār* |

| VERB | | ROOT. |
|---|---|---|
| to carry, | *burdan*, | *bar*. |
| to do, | *kardan*, | *kun*. |
| to die, | *murdan*, | *mīr* |
| to entrust, | *sipurdan*, | *sipār* |
| to offend, | *āzurdan*, | *āzār* |
| to squeeze, | *afshurdan*, | *afshār* |

(*d*) Infinitives in تن (*tan*), preceded by خ (*kh*), reject the termination, and change خ into ز for the root, as —

| VERB. | | ROOT. |
|---|---|---|
| to throw, | *andākhtan*, | *andāz*. |

*Exceptions*

| | | |
|---|---|---|
| to cook, | *pukhtan*, | *paz*. |
| to draw a sword, | *ākhtan*, | *ākh* |
| to recognise, | *shinākhtan*, | *shinās* |
| to snap | *gusekhtan* / *gusastan* | *gusil* |
| to weigh | *sukhtan* / *sanjīdan*† | *sanj* |

(*e*) Infinitives in تن (*tan*), preceded by س, reject both *tan* and *sīn* for the root, as —

| VERB | | ROOT. |
|---|---|---|
| to live, | *zistan*, | *zi* |

*Exceptions*

| VERB | | ROOT. |
|---|---|---|
| to become, | *gashtan,* | *gard* |
| to embrace | *āghoshtan,* | *āghosh.* |
| | *gādan,* | *gā,e* |
| to elevate, | *afrāshtan,* | *afrāz* |
| to kill, | *kushtan,* | *kush.* |
| to let down *or* quit | *hishtan* | *hil* or *hish.* |
| | *hilīdan* | |
| | *hishīdan* | |
| to mix, | *sirishtan,* | *sarish.* |
| to plant, | *kāshtan,*† | *kār* |
| to sow, | *kishtan,* | *kār.* |
| to spin | *rishtan* | *rīs* |
| | *rīstan* | |
| to write, | *nawishtan,* | *nawīs* |

(*g*) Infinitives in تن (*tan*), preceded by ف, generally reject *tan*, and change ف into ب, as, "to shine,"* *tāftan*, root, *tāb* In some verbs the ف remains unchanged, as —

---

* We may add —

| VERB. | | ROOT |
|---|---|---|
| to deceive, | *fareftan* | *fareb* |
| to obtain, | *yāftan* | *yāb.* |
| to beat, | *kūftan* | *kūb.* |

| VERB. | | ROOT |
|---|---|---|
| to weave, | *bāftan,* | *baf* |
| | *Exceptions* | |
| to accept, | *pazīraftan,* | *pazīr* |
| to bore | *suftan,* | *suft* and *sumb* |
| to conceal | *nihuftan,* | *nihuft* |
| to disturb, | *ashuftan,* | *ashūb* |
| to dig | { *kāftan* | *kāo* |
| | { *kandan* † | *kan* [*kan !* |
| to dig a canal | *farkandan,*† | *farkan* and *far* |
| to expand (as a flower) } | *shukuftan* | *shukuf* |
| to go, | *raftan,* | *rau* |
| to hear | { *shinuftan* | } *shinau.* |
| | { *shunudan* | |
| | { *shunīdan* | |
| to sweep, | *ruftan* | *rūb* |
| to seize, | *giriftan* | *gīr* * |
| to speak, | *guftan* | *go* and *go,e* |
| to sleep * | *khuftan* | *khusp* |

If the preceding rules, with their exceptions, be learned, no difficulty will be found in conjugating any Persian verb.

---

* We have also—

| VERB. | | ROOT |
|---|---|---|
| to sleep | *khwābīdan* | *khwāb.* |
| to sleep, | *khusbīdan* | *khusb.* |

## INDECLINABLE PARTS OF SPEECH.

48 ADVERBS

(1) Number —

| | |
|---|---|
| *bāre*, *yakbār* } once. | *si bār*, thrice. |
| *dūbār*, twice | *kam bār*, seldom. |

(2) Order —

| | |
|---|---|
| *nakhustīn*, *awwalā*, *awwal martaba*, *awwalīn* } first | *siwum*, *siyūm*, *siyūmīn*, *siyūm martaba*, *sālisan* } thirdly. |
| *duwum*, *duwumīn*, *sāniyā* } secondly. | *chahārum*, *chahārumīn*, *chahārum martaba*, *rābi'an* } fourthly |

(3) Place —

| | |
|---|---|
| *īnjā*, here. | *darūn*, *andarūn* } within |
| *az īnjā*, hence. | *berūn*, *birūn* } without |
| *īn sū*, *īn jānib*, *īn taraf* } this way, this direction | *faro*, *farod* } under, beneath |
| *ānjā*, there | *bālā*, over, upon, above |
| *az ānjā*, thence | *har kujā ki*, wheresoever. |
| *ān sū*, *ān jānib*, *ān taraf* } that way, that direction | *hech jā*, somewhere |
| | *hech jā na*, nowhere. |

Interrogation :—

| | |
|---|---|
| *kū?* where? | *chirā*, why? |
| *kujā?* / *kudām jā?* / *kudām ta raf?* — what place? what way? what direction? | *barāe chi?* / *ba chi sabab?* — why? on what account? |
| *chand*, how many? | *chi kadar*, how much? what quantity? |
| *chigūna?* in what way? | *kai*, how? when? |
| *chūn?* how? | |

Time present :—

| | |
|---|---|
| *aknūn* / *kunūn* / *halan* — now | *imrū*, to-day |
| | *imshab* to-night |
| | *imsāl* this year |
| *hamīndam* / *in aman* / *hamīn amān* / *ham aknūn* — just now, this instant this very moment | *hanoz* yet |
| | *shamgah*, in the evening |
| | *bāmdād* / *sahrgah* — in the morning |

Time past :—

| | |
|---|---|
| *pesh az īn* / *kabl az īn* — before this | *peshīn* / *kadīm* — anciently |
| *az pesh* / *pesh* / *peshtar* — previously | *dīru* yesterday |
| | *dishab*, yesternight. |
| | *pār sal parīn*, last year |

Time to come —

*farda*, to-morrow
*rūz-i-dīgar* } the next day.
*dīgar rūz* }
*farda shab*, to-morrow night
*shab-i-dīgar*, the next night
*pas farda shab*, the night after to-morrow
*pas farda*, the day after to-morrow
*sāl-i-dīgar*, the next year
*māh-i-dīgar*, the next month.
*hafta,e dīgar*, the next week

*sāl-i-āyanda*, the coming year
*māh - i - āyanda*, the coming month
*hafta,e āyanda*, the coming week
*ba'd az īn*, *sipas*, *āyanda*, *pas az īn* } henceforth, in future.
*'ankarīb*, *dar īn zūdī* } presently
*fi-l-faur*, *fi-l-kāl*, *bi zūdī* } immediately, instantly, directly.

Time indefinite —

*bārhā*, *bisiyār bār*, *bisiyār*, *mukarraran* } often, many a time
*gāh-gāh*, occasionally
*gāh wakte*, sometimes
*zūd*, soon

*nādir*, rarely.
*hamesha*, always.
*paiwasta*, constantly.
*har rūz*, *rūzāna* } daily
*har hafta*, *haftagī* } every week.

Negation —

*hargiz*, ever
*na*, no, not
*mutlakan*, not at all
*hech*, not any
*hech wakt*, at no time
*bi hech wajh*, in no wise
*hech chīz*, nothing whatever
*hech kudām*, none whatever
*hech kas*, no person.
*hech bāb*, on no account

Comparison.—

*ziyādat*, *beshtar*, *afzūn*, *fuzūn* } more.
*bisiyār tar*, much more.
*aksar*, *aghlab*, *beshtarīn* } most
*kamtar*, *akal* } less
*kūchak*, *khurd* } small.
*kamtarīn*, least
*kūchaktar*, *khurdtar* } smaller
*misal*, alike
*musāwī*, equal
*muwāzī*, parallel
*rū ba rū*, *mukābil*, *muhāzī* } opposite
*muwāzin*, *ham wazn* } of the same weight

---

Arabic nouns in the *accusative* case are used adverbially, as —

*kasdan*, purposely, *mukarraran*, repeatedly.

## *Examples*

| | |
|---|---|
| 49 I went to see him *once* | *man yak bār ba dīdan-ash raftam* |
| *Once upon a time* he went to see him | *bāre ba dīdan ash raft* |
| I went to see him *once only* | *man yak bār ba dīdan-ash raftam o bas* |
| He was *only* two hours with me | *o dū sā at ba man b d o bas* |
| God *only* knows, | *khudā mī dānad o bas* |
| You asked of me *alone* | *shumā hamīn tanhā a man pursīded* |
| I do not *exactly* recollect it might have been mid day | *durust dar khātir am nīst mī tawānist ki zuhr bā shad* |
| Think *well* perhaps it may come into thy recollection | *khūb ta ammul bi kun shā yad ba khātir-at biyāyad* |
| *Why, because just as* I was returning disappointedly from the door of your house I saw a number of them in the street, | *chirā ki chūn man mahrū mana a dar i shumā bar mī-gashtam jamā'e a ānhā rā dar kūcha dīdam.* |
| For I have *often* seen them eating their food at two o clock, | *chi man bisiyār dīdaam ki eshān dar sā at i-dū ghizā mī khurand* |

## Interjections and Prepositions.

50 Regret or sorrow —

*afsos* } alas!
*daregh* }

*āh*, a sigh!
*haif*, pity!

Grief, distress, want —

*amān*, O quarter!
*faryād*, cry!
*bedād*, injustice! tyranny!
*yārabb*, O Lord!

Admiration, real and feigned —

*afrīn*, create! (*i e.* O Lord, let us have more.)
*marhabā*, welcome!
*tabārak allāh* } God is blessed!
*bārak allāh* }
*allāh akbar*, God is omnipotent!
*allāh kādir*, God is powerful!
*allāh karīm*, God is beneficent!
*māshā allāh*, God has willed!
*inshā allāh*, please God!

Lamentation, mourning —

*fighān* } lament! oh!
*afghān* } alas!

*wā,e* } oh, misery!
*wā wailā* }

Hatred, contempt —

*uff*, fie!

Call to attention —

*ainak* }
*hân* } lo! behold! hark!
*hain* }
*ai*, O!

*Examples*

My brother, I regret, is *[illegible]*
  very seriously ill *[illegible]*
How well as God willed, *[illegible]*
  yesterday did your horse *[illegible]*
  run!

PREPOSITIONS

51 Prepositions are placed before the simple or nominative forms, both of Nouns and Pronouns.

"My father went from home to the market,"
*Pidar-am az khâna ba bâzâr raft*

They are:—

| | |
|---|---|
| *az* from, by | *be* without. |
| *bâ* with (in company with) | *tâ* up to, as far as. |
| *bar, abar* on, upon. | *juz* except, besides |
| *ba*, in, by, to | *dar*, in |

52 The rest of the Prepositions are properly, Substantives, or Adjectives.

(*a*) The following require to be followed by the *zer-i-izāfat*, or sign of the genitive case

*bālā*, upon, aloft.
*pā,īn*, down
*farāz* or *zabar*, above
*zer*, below, beneath
*furūd*, down
*pesh*, before
*pas*, after *or* behind
*sū,e*, towards, side of
*miyān*, between
*pahlū*, by the side.
*nazd* or *nazdīk*, near.
*nazdīkī*, vicinity.
*berūn*, out
*andarūn*, in
*kabl*, before
*ba'd*, after
*jihat*, toward
*jānib*, side
*bahar*, *barā,e*, for, on account of
*siwā,e*, except

(*b*) All the above in para (*a*) may take *az before* them, except *ba'd*, which takes *az after* it

(*c*) The following take *az*, before or after them, at the option of the speaker, as —

*az pas*, from behind, *pas az*, after, then, afterwards
*az pesh* or *pesh az*, before
*az berūn* or *berūn az*, from without.
*az baghair* or *baghair az*, except

When *az* is used after the preposition, *zer-i-izāfat* is omitted

(*d*) The preposition *ba* may be prefixed to all the foregoing, but not to the five following —

*sipas*, *barā,e*, *bahar*, *kabl*, *ba'd*

*Examples*

(*e*) under the ground, *or i-zamīn*
above the tree *bālā,e darakht*
near the city *ba na dīk i-shahr*
after that, *pas a. dn*
before me *pesh az man* (time) *pesh i man* (place)

## CONJUNCTIONS.

53 The simple Conjunctions are —

| | |
|---|---|
| *wa** or *o*, and | *chi ki*, for as whether |
| *nīz ham* also likewise. | *amma lekin* but. |
| *gar, agar*, if. | *balki* but, on the contrary |
| *yā*, either or | |
| *jus* except. | *chū, chūn* when |
| *magar*, unless rather | |

* The rule for pronouncing the conjunction و "and, is as follows:—

When it connects sentences and clauses it is pronounced *wa*, as—

he came and went *āmad wa raft*

When it connects words in a phrase it is sounded as *o* sometimes as *u* for example —

day and night { *rūz o shab* / *ruz u shab*

In transcribing it into the Roman character, و will be rendered as *o* but the student must remember the rule given above.

### Compound Conjunctions.

*wagar*, and if
*wale, walekin*, and but
*agarchi, garchi*, although

### Conjunction and Preposition

*bajuz*, excepting
*bāham, baham*, together.

The union of Adjectives, Prepositions, Adverbs, Pronouns, as —

*harchand*, although, notwithstanding.
*harchandki*, „ „
*binābarīn*, because, therefore.
*zīrā*, „ „
*zīrāki*, „ „
*az īn jihat*, „ „
*zīnrū*, „ „
*az īn sabab*, „ „
*hāl ān ki*, whereas, inasmuch as
*pesh az ān ki*, before that
*ba'd az ān ki*, after that.

*Examples*

| | |
|---|---|
| He asked everybody except me, | *az hama kas pursīd magar az man* |
| I was awake, but thou wast not, | *man bedār būdam ammā tū na būdī* |
| The sun will scorch thee if thou goest abroad, | *āftāb tū-rā khwāhad sokht agar berūn bi-ravī.* |

# NUMERALS

54. CARDINAL NUMBERS.

| | | | | | |
|---|---|---|---|---|---|
| 1 | ١ | یک | 16 | ١۶ | شانزده |
| 2 | ٢ | دو | 17 | ١٧ | هفده |
| 3 | ٣ | سه | 18 | ١٨ | هسده |
| 4 | ۴ | چهار | 19 | ١٩ | نوزده |
| 5 | ۵ | پنج | 20 | ٢٠ | بیست |
| 6 | ۶ | شش | 21 | ٢١ | بیست و یک |
| 7 | ٧ | هفت | 22 | ٢٢ | بیست و دو |
| 8 | ٨ | هشت | 30 | ٣٠ | سی |
| 9 | ٩ | نه | 40 | ۴٠ | چهل |
| 10 | ١٠ | ده | 50 | ۵٠ | پنجاه |
| 11 | ١١ | یازده | 60 | ۶٠ | شصت |
| 12 | ١٢ | دوازده | 70 | | هفتاد |
| 13 | ١٣ | سیزده | 80 | | هشتاد |
| 14 | ١۴ | چهارده | 90 | ٩٠ | نود |
| 15 | ١۵ | پانزده | 100 | ١٠٠ | صد |

| | | | | | |
|---|---|---|---|---|---|
| 101 | ۱۰۱ | صد و یک | 700 | ۷۰۰ | هفتصد |
| 200 | ۲۰۰ | دوصد | 800 | ۸۰۰ | هشتصد |
| 300 | ۳۰۰ | سصد | 900 | ۹۰۰ | نهصد |
| 400 | ۴۰۰ | چهارصد | 1000 | ۱۰۰۰ | هزار |
| 500 | ۵۰۰ | پانصد | 10,000 | ۱۰۰۰۰ | ده‌هزار |
| 600 | ۶۰۰ | ششصد | 100,000 | ۱۰۰۰۰۰ | تومان لك |

55. The numbers occurring between the tens are formed by adding the smaller number to the decade conjunction *o*, as —

*shast o shish*, sixty and six

To find the precise date (Christian) corresponding to any given year of the Hijra

Let M = Mussulman date in years
Let E = required English date in years
Then E = M × 0 970225 + 621 54
This is exact to a day

## Days of the Week

Sunday, *yak shamba*
Monday, *du shamba*
Tuesday, *si shamba*
Wednesday, *chahār sham-* [*ba*
Thursday, *panj shamba*
Friday, *ādīna*
Saturday, *shamba*

## DERIVATION OF WORDS

56. SUBSTANTIVES.

(a) The Persian names of Agents are formed by prefixing nouns to contracted participles active, as —

| | |
|---|---|
| a seller of roses, | *gul farosh* |
| a cooker of broth (i e the cook) | *ash paz.* |
| a shoemaker, | *kafsh-dū* |
| a hatter, | *kullah duz* |
| a saddler, | *zīn sā.* |

The contracted participle is sometimes corrupted as —

*Bān*, a corruption of *man* contracted from *mānanda* " a remainder "

*Gar* and *gār* a form of *kār*

Observe that *gar* signifies *a maker*, and that *gār* indicates *a performer*

*Examples.*

| | |
|---|---|
| a gardener, | *bāgh-bān.* |
| a porter (doorkeeper) | *dar ban* |
| a jailor | *zindān bān* |
| a goldsmith, | *zargar* |
| a blacksmith, | *āhangar* |
| a potter | *kūzagar* |
| an attendant, | *khidmatgār* |

## Nouns of Place.

(*b*) *Gāh* is added to the noun, as —

| | |
|---|---|
| a bed, | *khwāb-gāh.* |
| a resting-place, | *manzil-gāh.* |
| a throne-chamber } capital of an empire } | *takht-gāh.* |
| the evening, | *shām-gāh* |
| halting-place, | *farūd-gāh* |
| untimely, | *begāh* |

(*c*) The affixes *istān, zār, kada, dān, sār, lākh,* may be used, as —

| | |
|---|---|
| a rose-garden, | *gulistān* |
| a salt place { | *namak-zār.* *shūra-zār* |
| an idol temple, | *būt kada* |
| a fire temple, | *ātash kada* |
| a penholder, | *kalam dān* |
| a mountainous country, | *koh sār.* |
| a rough, stony place, | *sang lākh.* |
| a demon-haunted place, | *dew lākh.* |

### Diminutives

57 A diminutive is formed by adding one of the four affixes ك , كَ , چه and ه to a noun

(*a*) The affixes ک ,ک and ه only are used in the case of rational beings, as —

| | |
|---|---|
| a small man, | *mard-k* |
| a small woman, | *anak* |
| a small girl, | *dukhtarak.* |

In an endearing sense, as —

| | |
|---|---|
| My poor dear little child is sick, | *tifl-i man bimār ast* |

(*b*) In a contemptible sense کہ is used

| | |
|---|---|
| O thou fellow! | *ai mard ka* |
| Why, this woman! | *ai anaka* |

(*c*) In the case of persons not grown up it is sufficient to add ه (*h*) only, as —

| | |
|---|---|
| a naughty boy | *pisara* |
| a good-for-nothing girl, | *dukhtara* |

(*d*) The only affix used in the case of an irrational being is ک, as —

| | |
|---|---|
| a small horse, | *aspak* |
| a small ass, | *kharak* |

At the same time the adjectives *kūchak* or *khurd* may be used as:—

| | |
|---|---|
| a small horse | *aspak-i kūchak.* |

The affix may denote pity, or compassion, as —

the poor tired ox, *gāwak-i-khasta*
the poor wretched ass, *kharak-i-miskīn*

It is usual, however, to add كَ (*k*) to the generic noun,* as —

| | |
|---|---|
| poor little creature, | *hawānak* |
| poor little bird, | *murghak* |
| poor jaded beast, | *hawānak-i-khasta* |
| the weak miserable animal, | *jānwarak-i-za'īf* |

(*e*) The affixes كَ and چه are used with inanimate objects, as —

| | |
|---|---|
| a little pond, | *hauzak* |
| a small garden, | *bāghcha* |

(*f*) The affix كَ is used when a noun is to be applied in an unusual way, as —

significant wink of the eye, *chashmak*.
clapping the hands, *dastak*, from *dast*, the hand
listening by stealth, *goshak*, ,, *gosh*, the ear.
making a somersault, *pushtak*, ,, *pusht*, the back

---

* The word *murgh* applies to all birds

| | | | | | |
|---|---|---|---|---|---|
| ,, | ,, | *hawān* | ,, | ,, | domestic animals and fish |
| ,, | ,, | *jānwar* | ,, | ,, | wild beasts, reptiles, and vermin |
| ,, | ,, | *gardshanda* | | ,, | reptiles only. |

## ABSTRACT AND VERBAL NOUNS.

58 An *abstract* noun may be formed from an *adjective* simple or compound, or from a *noun*, by the addition of *yāe ma rūf*, as, ی

(a) From an adjective —

goodness, *neki*, from *nek* good
the possessing of the world royalty, *jahandari*,
from *jahan dar*, world possessing
idleness, *bekari* from *bekar* idle

(b) From a noun —

friendship, *dosti* from *dost* a friend
manliness, *mardi*, from *mard* a man
entertainment *mihmani* from *mihman*, a guest.
sovereignty, *badshahi* from *badshah*, a king

If the primitive word ends in obscure *a* the *a* is suppressed, and the letter گ is inserted as —

sadness, *afsurdagi* from *afsurda*, sad
infamy, *bachchagi*, „ *bachcha* a child
slavery *bandagi* „ *banda*, a slave

59 *Verbal Nouns* are formed by changing ن of the infinitive into ار, as —

speech, *guftār* from *guftan*
motion, *raftār*, „ *raftan*.
seeing, *didar* „ *didan*

This termination occasionally gives the sense of agent, as —

seller, *kharīdār*, from *kharīdan*.
purchaser, *farokhtār*, „ *farokhtan*.

The third person singular of the preterite may be placed (*a*) before the imperative of the same verb, (*b*) or before the third person singular of the preterite of the same or another verb, as —

(*a*) conversation, *guft-gū,e*, or *guft-o-gū,e*
search, *just-jū*
buying and selling, *kharīd o farosh*

(*b*) buying and selling, *kharīd o farokht*
coming and going { *āmad o raft* / *āmad o shud* }

(*c*) To express suitableness, ی *yā,e ma'rūf*, or *yā,e liyākat*, is added to the infinitive, as —

fit to be done, *kardanī*
fit to eat, *khurdanī*

(*d*) A noun may be formed from the root by adding ی (*ī*) or ش (*ish*) as —

speaking, conversation, *go,ī*, from *go*, root of *guftan*.
creation, *afrīnish*, from *afrīn*, root of *afrīdan*
burning, inflammation, *sozish*, from *soz*, root of *sokhtan*

frightful, *khauf-nāk*, from *khauf*, fear.
learned { *dānishwar*, or *dānishwār* } „ *dānish*, knowledge
golden, *zarīn*, „ *zar*, gold

(*b*) The particles آسا , دیس , دس , سا , سار , وش and سان added to nouns form adjectives denoting similitude, as :—

like musk, *mushkāsā*.
like the sun, *khurdīs*.
like magic, *sihrsā*
like dust (*i e* humble), *khāk-sār*.
like the moon (*i e* beautiful,) *māhwash*
like the sun, *khurshīd-sān*.

(*c*) The particles *fām* (*pām*, *wām*), *gūn* and *īn* denote resemblance in respect to colour, as —

black-coloured, *siyah-fām*
rose-coloured, *gul-gūn*
emerald-coloured, *zumurradīn*
ruby-coloured, *l'al-fām*
tulip-coloured, *lāla gūn*.
azure-coloured, *āb-gūn*.

(*d*) Some adjectives to express fulness and completeness are repeated, the letter آ being inserted between them, as —

brimful *labālab* from *lab* lip
entirely, *sarāsar* from *sar* head
of various colours, *gūnāgūn* from *gūn* colour

(*e*) Adjectives may be formed from nouns by adding ی *yā e ma'rūf* as —

Persian, *īrānī* (*ajamī*) from *īrān* (*ajam*), Persian.
Indian *hindī* from *hind*, India.
of the city of Shiraz, *shīrāzī* from *shīrāz*, city of Shiraz.
of the city of Baghdād, *baghdādī* from *baghdād* city of Baghdad
a town, *shahrī* from *shahr* a city
of the sea, *bahri*, from *bahr* sea.

(*f*) The particles وار and انه are added to denote fitness as —

fit for a prince *shāhwār* or *shāhāna*
fit for a maniac *dewāna*
fit for a man *mardāna*
fit for women *zanāna*

(*g*) The ordinal number is formed by adding *um* to the cardinal as —

the seventh *haftum*, from *haft* seven.
the twenty seventh, *bīst o haftum*.

The three first ordinals are exceptions to this rule, as —

## COMPOUND WORDS

63. SUBSTANTIVES.

(*a*) Two nouns may be used in juxtaposition in the reverse order of the genitive, the sign of *iẓāfat* being rejected as —

> the counsel book *pand-nāma*
> the day book, *rūz nama*
> the cook house *bawarchi khāna*
> the battle-field *razm-gah*
> the asylum of the world *jahān panāh*

(*b*) Two contracted infinitives may be used, connected by و as —

speaking and hearing (*i e* conversation), *guft o shunid*
coming and going *āmad o raft āmad o shud.*

(*c*) A contracted infinitive with the corresponding root may be used, as —

> conversation *guft o go* or *guft-go*
> search *just o jū* or *just-jū.*

(*d*) Two substantives of the same, or of different significations, may be used, as —

boundary and region (*i.e* empire), *marz o būm*
water and air (*i.e* climate) *āb o hawā*
growing and increasing (*i.e* rearing) *nashw o numa*

(e) An infinitive preceded by نا is rendered negative, as.—

the non-hearing, *nā shunīdan.*

نا corresponds with the English prefixes *un*, *in* or *non*.
نه ,, ,, negation *no*, *not*.

(f) A numeral and a substantive may be used, as —

the afternoon, *si-pahar*
a quadruped, *chahār-pā,e*
Sunday, *yak-shamba*

ADJECTIVES

64 Compound Adjectives may be formed as follows —

(a) Of two nouns, both Arabic, both Persian, or one of each, as —

fairy-faced, *parī rukhsār* or *parī rū,e.*
angelic disposition, *malak akhlāk*
lion-hearted, *sher-dil*
generous disposition, *karīm tab'*
rose bud mouthed, *ghuncha dahān*
ruby-lipped, *yakūt lab*
army numerous as the stars, *anjum sipāh*
kingly pomp, *sultanat dastgāh*
justly disposed, *adālat ā,īn*
melancholy-minded, *mahzūn khātir.*

jessamine-scented, *saman bū,e*
perspicuous in speech *faṣīḥ kalām*
resembling the sea, *daryā miṡāl.*
eloquent in discourse, *balīgh khiṭāb*

(*b*) Of an adjective prefixed to a noun, as:—

handsome-faced, *khūb rū,e.*
pure-hearted *ṣaf dil*
simple-minded *ṣalīm ḳalb*
well-disposed, *pākiza khū,e*
right-minded (benevolent) *nek maḥẓar*
pleasant chanting *khūsh ilḥān.*
ugly faced *zisht rū,e*
hard hearted *sangīn dil.*
sour browed *turush abrū.*
pure-minded *ṣaf zamīr*
pure-natured, *pāk ṭīnat.*
black-eyed *siyāh chashm.*
sweet tongued, *shirin zabān.*
red faced, *surkh rū,e*
grey haired *safaid mū,e*
ill tempered *kaj khulḳ.*
bitter in speech *talkh guftār*
sharp-witted, *tez fahm.*
swift footed *sabuk sair*
ill mannered *bad ravish.*
pure-natured, *pāk ṭabī'at*

of good morals, *nek-akhlāk*
clear in judgment, *roshan-'akl.*
broken-hearted, *shikasta-dil*
distressed in heart, *tang-dil*

(c) Of a verbal root added to a substantive or adjective, as —

world-conquering, *jahān-gīr.*
enemy-enslaving, *'adū-band*
pearl-scattering, *durr-afshān.*
amber-scented, *'anbar-āgīn.*
hero-overthrowing, *mard-afgan*
heart-afflicting, *dil-āzār*
rose-scattering, *gul-afshān*
assembly-adorning, *majlis-ārā.*
soul-refreshing, *rūh-āsā*
fault-forgiving, *khatā-bakhsh*
delight-increasing, *bahjat-afzā*
town-disturbing, *shahr-āshob.*
being covered with dust, *ghubār-ālud.*
blood-shedding, *khun-rez*
being mixed with honey, *shahd-āmez.*
world-illuminating, *gītī-afruz*
fear-increasing, *wahshat-afzā*
dread-inspiring, *dahshat-angez.*
battle-seeking, *jang-jū.*
early rising, *sahar-khez.*

unjust, *be inṣāf.*
careless, *be bāk*
irreligious, *be dīn*

(*g*) Of a substantive with the prefix هم, "together," "with," as —

| | |
|---|---|
| being in the same house, | *ham-khāna* |
| „ associates, | „ *ṣuhbat.* |
| „ „ | „ *rāh* |
| „ „ | „ *'umr* |
| „ „ | „ *nishīn* |
| „ bed-fellows, | „ *bistar* |
| „ confidants, | „ *rāz* |
| „ in the same school (*i e* school-fellows) | „ *maktab* |
| „ intimate, | „ *dam.* |
| sympathising, | „ *dard* |
| a playfellow, | „ *bāz* |

(*h*) Of a substantive with the prefix کم, as —

| | |
|---|---|
| of little value, | *kam-bahā* |
| thin-bearded, | „ *rīsh.* |
| of little resource, | „ *māya* |
| with little experience, | „ *tajriba* |

(*i*) By prefixing با to (1) an adjective, (2) a verbal root, (3) a past participle, (4) a substantive

(*d*) To particles, as —

to come in, *dar āmadan.*
,, rise up, *bar khāstan.*
,, sit down, *faro nishistan.*
,, soar upwards, *bālā parīdan.*
,, go up, *bālā raftan*
,, come down, *pā,īn āmadan.*

(*e*) The verbs *kardan*, *sākhtan*, *farmūdan* and *namūdan* are often used with substantives and adjectives in the sense of *making*, as —

to make an order, *hukm kardan*
,, make content, *khushnūd sākhtan*
,, pay attention, *iltifāt namūdan.*
,, peruse a letter, *mutāla'a farmūdan*

The verbs *dāshtan* and *zadan* are sometimes used in the sense of making, as —

to keep watch, *pās dāshtan.*
,, make search, *talab dāshtan.*
,, express an opinion, *rā,e zadan*
,, speak, *harf zadan*

(*g*) The verbs *khurdan* and *dīdan* are used in the sense of "to suffer," or "experience," as —

to grieve, *gham khurdan*
,, be grieved, *ghussa khurdan.*
,, feel regret, *ta,assuf khurdan.*

*Examples.*

to apologise, *'uzr khwāstan*
,, assault, *hujūm āwardan*
,, appear, *tālı' āmadan*
,, be astonished, *muta'ajjab gardīdan.*
,, ,, ,, *shudan.*
,, ,, *ta'ajjub kardan*
,, ,, ,, *namūdan.*
,, ,, ,, *dāshtan*
,, ,, *'ajab āwardan*
to be beneficent, *ihsān farmūdan.*
,, be bereaved, *hijrān dīdan.*
,, believe, *'itikād dāshtan*
,, ,, ,, *namūdan.*
,, ,, ,, *āwardan.*
,, ,, ,, *kardan*
,, complete, *tamām kardan.*
,, ,, ,, *farmūdan.*
,, ,, ,, *sākhtan*
,, ,, ,, *namūdan.*
,, envy, *hasad burdan.*
,, expect, *intizar kashīdan.*
,, ,, ,, *kardan*
,, ,, ,, *burdan.*
,, ,, ,, *namūdan.*
,, ,, ,, *dāshtan.*

to expect *muntazir gardīdan.*
" " " *būdan.*
" " " *shudan*
" " " *nishistan*
" find (others) disappointed *maḥrūm yāftan*
" find fault, *aib justan*
" be grieved *ghussa khurdan*
" take profit, *nafa' giriftan*
, return, *rujū namūdan*
" be sorrowful *maghmūm būdan*

The student should observe the different ways in which the verbs "To be astonished," 'To believe' To complete ' 'To expect," are rendered.

Thus *intizār*, "expecting,' takes the active verbs *kardan, kashīdan namūdan*, &c. while *muntazir*, one who expects" takes the neuter verbs *būdan, shudan gardīdan nishistan* &c.

Similarly the other verbs may be rendered.

# SYNTAX.

## Arrangement of Words.

In prose compositions the nominative is put first, then the object or complement, and, lastly, the verb, as —

| | |
|---|---|
| the mughal purchased the parrot, | *mughal ṭuṭī-rā kharīd.* |
| Timur arrived in India, | *tīmūr ba hindūstān rasīd* |

Words and phrases denoting time, manner, &c., when they apply to a whole sentence, are placed first, as —

| | |
|---|---|
| one day, in a certain city, a darwesh went to the shop of a certain trader, | *rūze, dar shahre, darweshe bar dukān-i-bakkāle raft* |

When the complement to a verb is a complete sentence it is put last, as —

| | |
|---|---|
| that man said, "Do you consider me a fool?" | *ān mard guft, marā aḥmak mī-pindārī ?* |
| a certain king saw in a dream that the whole of his teeth had dropped out | *pādshāhe dar khwāb dīd ki tamām-i-dandānhā,e-o uftāda and* |

When the object is qualified by a relative sentence the object is placed before the verb, and the qualifying phrase after it, as —

| | |
|---|---|
| I have heard of a king, who issued the order for the executing of a certain captive | *pādishāhe rā shunīdam ki ba kushtan i asīre ishārat kard* |
| they relate of one of the kings of Persia, that he extended the hand of usurpation over the property of the people | *yake rā az mulūk-i-ajam hikāyat kunand ki dast i taʿaddī ba māl i raʿiyat dirāz kard* |

## CONSTRUCTION OF SUBSTANTIVES, ADJECTIVES AND PREPOSITIONS

Adjectives are indeclinable

The adjective usually follows the noun which it qualifies, as —

| | |
|---|---|
| a good man fears God | *mard i khūb az khudā mī tarsad* |
| my black horse was in the stable | *asp i-siyāh i man dar ṭawīla būd* |

When the noun is in apposition, the adjective may either precede or follow the substantive

The word immediately before the verb has usually *yā,e maʿrūf** as —

| | |
|---|---|
| thy father is a good man | *padar i tū mard i khūb ast*; or *padar i tū khūb mard ast* |

* The full form is: *padar-i-tū khūb marde ast* in which *yā,e majhūl* is used.

London is a great city, *landan shahr īst bisiyār buzurg*, or, *landan bisiyār shahr-i-buzurgīst*, or, *landan bisiyār buzurg shahr īst*, or, *landan shahr-i-bisiyār buzurg īst*

If the adjective express more than a simple quality, such as *good* or *bad*, or if it be of Arabic origin, it should be placed *after* the noun, whether expressed before or after the verb, as —

thy servant is a bad man, *naukar-i-tū mard-i-sharīr** *īst*, or, *naukar-i-tū mardīst sharīr*. (It would be wrong to say, *naukar-i-tū sharīr mardīst*)

Adverbs should be placed immediately before the adjective, sometimes the second noun may intervene, as —

England is a very good kingdom, *ingland mamlakat-ī-bisiyār khubīst*, or, *ingland bisiyār mamlakat-i-khūbīst*, or, *ingland khailī khūb mamlakate ast*, or, *ingland mamlakate ast khailī khūb*.

---

* *Sharīr* is Arabic One might say —
*naukar-i-tū bad marde ast*

When the adjective *precedes* the substantive, it will be noticed the mark of *iẓáfat* is not used. In Persian this construction is called the inverted epithet.

The names of places and rivers are placed *after* the words city, town, &c., with the *iẓáfat* between them as —

the river Euphrates, *daryā,e farāt.*

The *iẓáfat* sometimes supplies the place of the conjunction و as —

a mistress with rosy cheeks *and* honied speech — *yār i gul 'iẓār i shīrīn sukhan*

Two nouns, in common use, *sometimes* omit the *iẓáfat;* they are —

a companion, master } *ṣāhib*
a possessor of endowed with }
head, top extremity, *sar*

as —

| | |
|---|---|
| a possessor of wealth, | *ṣāḥib māl* |
| possessed of skill, | *ṣāḥib hunar* |
| fountain head | *sar chashma.* |
| head of the way, | *sar rāh* |
| source of wealth, capital, | *sar māya.* |

The following noun is used with the Arabic *al* "the" —

a lord master endowed with *ẕū.*

as —

| | |
|---|---|
| possessed of dignity, | *ẕū-l-jalāl.* |
| possessed of motion, | *ẕū-l-harakat* |
| possessed of life, | *ẕū-l-hayāt* |
| Alexander the Great, (two-horned or powerful) | *ẕū-l-karnain.* |

The following noun, similar to those just mentioned, takes the *izāfat*, as —

| | |
|---|---|
| people belonging to any profession, an inhabitant, lord, master, worthy, fit, endowed with | *ahl.* |

as —

| | |
|---|---|
| veiled, | *ahl-i-hijāb* |
| an artificer, | *ahl-i-san'at.* |
| a councillor of state, | *ahl-i-dewān.* |
| a traveller, | *ahl-i-siyāhat.* |

## COMPOUND ADJECTIVES

Any noun with a particle prefixed to it may become an epithet, as —

a man possessed of wealth, *mard-i-bāmāl.*

Some epithets consist of several words, as —

| | |
|---|---|
| a country taken in war, | *mulk-i-bajang girifta* |
| a slave with a ring in his ear, | *banda,e halka bagosh.* |
| the All-wise, who endows the tongue with speech, | *hakīm-i-sukhan bar zabān āfrīn* |

The adjective pronouns *ān*, *īn*, precede their substantives.

Some adjectives of a pronominal nature, as *hama*, "all," *dīgar*, "other," *chand*, "some," or "several," precede or follow their substantives, for example.—

all the people, — *hama mardumān*, or, *mardumān-i-hama*

the other woman, — *dīgar zan*, or, *zan-i-dīgar*

some, or several days, — *chand rūz*, or, *rūz-i-chand*.

## COMPARISON

The word *than* after the comparative degree is expressed in Persian by *az*, as —

more splendid than the sun, — *roshantar az āftāb*.

women are more delicate than men, — *zanān nāzuk-tar az mardān and*

Sometimes *bih*, "good," in the positive form, is used, when denoting comparison, for "better," as —

silence is better than evil-speaking, but speaking well is better than silence, — *khāmoshī bih az sukhan-i-bad ast, wa sukhan-i-nek bih az khāmoshī*

The superlative degree governs the genitive as.—

| | |
|---|---|
| the best of men, | *nekútarin i mardumán* |
| they say that the meanest of animals is the ass, | *goyand ki kamtarin-i janwarán khar ast* |

The same rule applies to superlative forms from the Arabic, as —

| | |
|---|---|
| the most illustrious of the Prophets | *ashraf i-ambiyá* |

The particles called prepositions are few in number The most common are —

*Az* "from" *bá*, 'with ' *bar* "on" *ba*, "in into *be*, "without," *tá* "till as far as *juz*, "except, "besides," and *dar* in"

Prepositions take the simple or nominative form of a noun or pronoun after them as —

| | |
|---|---|
| from Baghdad to Shiraz I will go with thee | *a baghdád tá shírá. bá tú khwáham raft* |

Such other words as are used like prepositions require *zer i izáfat* as —

| | |
|---|---|
| near the minister, | *nazd-i wa ir ; or, ba nazd-i wa ir* |
| above his head, | *bálá,e sarash* |
| before me, | *pesh i man ; or, dar pesh-i man.* |
| under the earth, | *zer i- amín* |

## PRONOUNS.

The affixes are —

| *Pers* | *Sing* | | | *Plur* | | |
|---|---|---|---|---|---|---|
| 1 | my | اَم | *am,* | our | مان | *mān.* |
| 2 | thy | اَت | *at,* | your | تان | *tān* |
| 3 | his | اَش | *ash,* | their | شان | *shān* |

Mention has already been made (see page 28 Gr ) of the use of these affixes when attached to nouns

It will be sufficient in this place to add that the plural terminations are rarely used, and that when the noun to which the affix belongs is in construction with an adjective, the affix is usually added to the *adjective,* as —

thy dear life, *'umr-i-azízat*

The affixes ام, ات, اش may be employed to denote the dative and accusative cases *to me, to thee,* or *me, thee,* &c ; as well as the possessives *my, thy, his*

The affixes may be joined to the verb which governs them, or to any word* in the sentence, as —

---

* Except the simple prepositions and a few of the conjunctions, as *wa* and *yā.*

| | |
|---|---|
| the porter did not admit me, | *darbā nam rahu na kard.* |
| the earth has so much consumed it, | *khak-ash chunān bukhurd* |

Sometimes there is ambiguity thus in the first sentence, *darbā nam* by itself might mean *my porter* In a case of this kind the context must be considered.

The reciprocal pronoun خود corresponds to our pronoun *self* as —

| | |
|---|---|
| I myself, | *man khud* |
| thou thyself, | *tu khud* |

It may be the nominative to *any person* of the verb, the termination of the verb showing sufficiently the sense, as —

| | |
|---|---|
| I myself went, | *khud raftam* |
| they themselves went, | *khud raftand* |

It is used as a substitute for a possessive pronoun as —

| | |
|---|---|
| the goldsmith went to *his* house, | *zargar ba khāna,e khud raft* |
| I was coming from *my* garden | *man az bāgh-i-khud āmadam* |
| Zaid beat his (*own*) slave, | *Zaid ghulām i khud rā zad* |
| Zaid beat his (*another's*) slave, | *Zaid ghulām i-o-rā zad* |

The affix *khudash* is used in the third person singular, as :—

| | |
|---|---|
| I saw Zaid in his (*own*) house, | *Zaid-rā dar khāna,e khud-ash dīdam* |

## Demonstrative Pronouns, *īn* and *ān*

When the name of an irrational being, or of an inanimate object has been mentioned, and reference is afterwards made to it by a pronoun (as *it* or *they*), *īn* and *ān*, with their plurals are used, as —

| | |
|---|---|
| the lion said the painter of it was a man, | *sher guft musawwir i īn insān ast* |
| the wise men were at a loss in the explanation of it, | *hukamā az tāwīl-i-ān 'ājiz mandand* |

The phrases *ān-i-man*, *ān-i-tū*, *az ān-i-man*, *az ān i tū*, &c , are equivalent to the English words, *mine*, *thine*, &c , as —

| | |
|---|---|
| the throne of Egypt is thine, | *masnad-i-misr ān-i-tūst* |
| whose house was this originally ? | *īn khāna awwal az ān-e ki būd ?* |
| he said, that of my grandfather's, | *guft az ān-i-jaddam* |
| when he died, whose did it become ? | *chūn o bi-guzasht az ān-i-ki shud ?* |

| | |
|---|---|
| he said that of my father | *guft az du i padar-am* |

*as* and *ke* are simply connectives, not relatives as —

| | |
|---|---|
| I saw a prince who possessed wisdom | *malik zâda-rà dîdam ki aql dâsht* |

After *ki o* is understood that he

| | |
|---|---|
| the fool who sets up a camphor candle in a clear day | *ablah ki o* (usually written *ko*) *ru i roshan shama i kâfûrî nihad* |

Example in the genitive —

| | |
|---|---|
| many a renowned person have they deposited beneath the dust of whose existence (*lit.*, that of his existence) no trace remains on the face of the earth, | *bas nâmwar ki zer-i zamîn dajn karda and ki o* (usually written *ka*) *hastiyash ba ru,e zamîn yak nishân na mânad* |

Again —

| | |
|---|---|
| I am not he whose back you will see in the day of battle (*lit.*, that you should see my back) | *ân na man bâsham ki roz i-jang bînî pusht i man* |

Example in the dative.—

| | |
|---|---|
| O (thou) to whom my person appeared contemptible (*lit*, that my person appeared to thee), | *ai ki shakhs-i-manat hakīr namud.* |

Example in the accusative —

| | |
|---|---|
| he whom I beheld all fat, like the pistachio nut (*lit*, he that I saw him), | *ān ki chūn pista dīdam ash hama magz* |

Example in the ablative —

| | |
|---|---|
| that (proceeding) in which there is suspicion of danger, | *ān ki dar wai mazzina,e khatr ast.* |

The terms *harki*, *harchi* correspond respectively to "whosoever," "whatsoever" *Harki* refers to rational beings, *harchi* to inferior animals or inanimate objects

For example —

| | |
|---|---|
| whosoever shall wash his hands of life, the same will utter whatever he has on his mind, | *harki dast az jān bishūyad, harchi dar dil dārad bigoyad* |

When a substantive is expressed after *har*, the particle *ki* may follow, as.—

| | |
|---|---|
| everything which, | *har chīz ki* |

When *yā e majhūl* is added to a noun, followed by *ki* or *chi*, the substantive is rendered more definite as —

| | |
|---|---|
| envy is such a torment that it is impossible to escape from its pangs except by death, | *ḥasad ranje ast ki az mash akkat-i-ān juz ba marg na tawān rast* |

The particles *ki* and *chi* when used interrogatively are to be considered as substantives, as —

| | |
|---|---|
| whose horse may that be? | *ān asp-i ki bāshad?* |
| to whom are they speaking? | *kirā mī-goyand?* |
| who are they? | *eshān kiyand?* |
| on account of what are you come? | *az bahar i chi āmadaī?* |
| for what did you go? | *chirā raftī?* |

The particle *tā* is frequently added to numerals it implies individuality, as —

| | |
|---|---|
| I have two or three letters to write (*lit*, two or three individual letters) | *man ham du si tā kaghaz dāram binawīsam* |

When two nouns come together so as to form one compound word, the genitive is formed by adding *az* to the first noun which should be made definite by affixing *yā,e waḥdat* or by prefixing a numeral, as —

| | |
|---|---|
| a sword of steel, | *shamshīre az fūlād,* or *shamshīr-i-fūlādī* |
| two swords of steel | *dū shamshīr az fūlād.* |

## Concord of Verbs

If the nominative to a verb be expressive of rational beings, the verb will agree with its nominative, as.

| | |
|---|---|
| the brothers were vexed, | *barādarān ranjīdand* |

Two or more nouns, in the singular, require a plural verb, as:—

| | |
|---|---|
| the goldsmith and carpenter seized the images, | *zargar wa najjār butān-rā giriftand* |

If the nominative to a verb be expressive of irrational beings, the verb is *usually* in concord with its nominative, but sometimes it is in the singular, as —

| | |
|---|---|
| four horses were killed, | *chahār asp kushta shudand,* or, *chahār asp kushta shud* |
| the animals of the forest made a noise, | *jānwarān-i-besha āwāz namūdand* |

When two or more nouns (expressive of distinct genera) have a common verb, the verb will be in the plural, as —

the horse and the ass are not of the same genus, — *asp wa khar az yak jins nīstand*

a horse, an ass and an ox were killed, — *aspe wa khare wa gāwe kushta shudand*

In respect to nouns representing inanimate objects, the verb is sometimes made to agree with its nominative, sometimes put in the singular

It is not absolutely necessary to use a verb in the singular when the nominative is in the plural at the same time the verb is often so used *especially in the passive voice*, by eminent writers and correct speakers In the Active Voice the verb should usually agree with its nominative. For example —

the houses of the people were destroyed, — *khānahā,e mardum kharāb shudand* or *khānahā e mardum kharab shud*

the houses of this city are very small, — *khānahā,e īn shahr bisiyār kūchak and* rarely *khānahā,e īn shahr bisiyār kūchak ast*

If several nouns representing *distinct* classes of objects have a common verb, the verb will be in the plural as:—

water fire and earth are of opposite nature — *āb, ātash wa khāk az ẓidd i yak digar and*

If, however, they be of the same *quality* or *class*, the verb may be in the plural, but is usually in the singular, as —

| | |
|---|---|
| in our garden grapes, figs, and apples are not to be found, | *dar bāgh-i-mā angūr wa anjīr wa seb yāft na mī-shavad*, or, rarely, *na mī-shavand*. |
| at this season snow, rain, hail, thunder, and lightning frequently come together, | *dar īn mausim baraf wa bārān wa tagarg wa ra'd wa bark mukarrar bāham mī-āyad*, or, rarely, *mī-āyand* |

If the nouns be expressive of things which have no material existence, *e g*, time, day, night, joy, grief, &c, the verb is usually put in the singular, as —

| | |
|---|---|
| grief, joy, death, life, all come from God, | *gham wa shādī wa marg wa zindagī hama az khudā mī-āyad* |
| manliness and generosity make this demand, | *jawān-mardī wa muruwat chunīn iktizā mī-kunad* |

When a numeral precedes a noun the latter does not require the plural termination, yet if the noun express a rational being, the verb will be in the plural, as —

| | |
|---|---|
| ten darweshes will sleep on one carpet, | *dah darwesh dar gilīme bi-khuspand* |

Irrational beings and inanimate objects take the verb in the singular, as —

| | |
|---|---|
| a hundred thousand horses were ready, | *ṣad hazār asp hāẓir shud* |
| there were two thousand rooms and a thousand vestibules, | *dū hazār ghurfa wa hazār aiwān būd* |

Nouns of multitude, denoting rational beings, are followed by verbs in the singular or plural, according to the unity or plurality of the idea conceived in the mind of the speaker thus —

| | |
|---|---|
| to the just monarch the people is an army, | *shāhinshāh i ādil-rā ra'iyat lashkar ast* |
| a gang of Arab thieves had settled on the summit of a certain mountain | *ṭā'ifa,e duzdān-i 'arab bar sar i kohe nishasta būdand* |
| the whole nation through partiality flocked to him | *khalke ba ta'aṣṣub bar o gird āmadand* |

The rule for addressing persons is as follows:—

Among persons in the same sphere of life *you* is used

Between intimate friends, either *you* or *thou* From a superior to an inferior *thou* but if the inferior be an independent person, it is better to use *you*

Kings are addressed in the third person singular, sometimes third person plural The phrase "His Majesty" is used, *not* "Your Majesty" Sovereigns, when speaking of themselves, say, "His Majesty," never "I" or "We" In writing they use "We"

Great personages address each other in the third person singular Inferiors speak of their superiors in the third person singular

It will have been noticed that where several nouns have a common verb, the conjunction *wa*, "and," is required

*Har* and *hama* take the noun in the singular, *har* takes the verb also in the singular, *hama* in the plural, as:—

all the people came, *hama kas āmadand*

In speaking of exalted personages the plural verb is used, as —

if the king wishes, *agar pādshāh kabūl farmāyand*

The verb is used in the singular, when speaking of God.

## Government of Verbs

An active verb does not, as a rule, require that its complement should have the sign of the accusative case For example —

O, cup-bearer, bring a goblet of wine! *sākiyā saghir-i-sharāb biyār*

| | |
|---|---|
| the darwesh preserved *the* stone in his possession, | *darwesh sang rā ba khud nigah dāsht* |
| a certain villager had *an ass*, | *dihkāne khare dāsht* |
| the people of the garden used to beat *the ass*, | *mardumān i bāgh khar rā mī zadand* |

When the accusative case is used indefinitely *rā* is omitted When any ambiguity would arise from its omission *ra* should be inserted as —

| | |
|---|---|
| the goldsmith struck the carpenter, | *zargar najjar rā zad* |
| the man slew the lion, | *mard sher rā kusht* |

In these cases *ra* is obviously necessary In the case of compound verbs, *rā* is never added to the substantive (see page 86)

When *rā* is used to denote the *dative* case its insertion is absolutely necessary, as :—

| | |
|---|---|
| I gave a book to that man | *an mard-rā kitābe dadam* |

In this case *kitābe* the accusative, is indefinite, and the dative case is expressed by *rā*

When a verb governs an accusative and a dative case, *rā* cannot be used for both cases. If the *accusative* requires *rā* the *dative* will be expressed by *ba* For example :—

| | |
|---|---|
| let them give *the* ruby to that woman | *la'l-rā ba ān zan dihand* |
| give me the book, | *kitāb-rā ba man bi-dih* |

When the object is in a state of construction with another noun or with an adjective, and from its nature requires *rā*, that termination is added to the latter noun or adjective Moreover, however complex the sentence may be, *rā* should be placed at the end, as —

| | |
|---|---|
| I saw Zaid the son of the minister, | *Zaid pisar-i-wazīr-rā dīdam* |
| one of the kings of Khurāsān saw in a dream Sultān Mahmud, the son of Sabaktagīn, | *yake az mulūk-i-khurāsān Sultān Mahmūd-i-Sabaktagīn-rā bakhwāb dīd* |
| they sent forward several individuals from among men who had seen service and had experienced war, | *tane chand az mardān-i-wāki'a dīda wa jang azmūda-rā bi-firistādand* |

The termination *rā* is often used in the sense, "in respect of," as —

| | |
|---|---|
| they relate a story with regard to a certain tyrant, | *zālime-rā hikāyat kunand* |
| I have heard of a darwesh, | *darweshe-rā shunīda am.* |

After a generic noun, used generically, *rā* is omitted,* as —

---

* Generic nouns may be used in three ways definitely, indefinitely, and generically Thus we may say either *the* man, *the* bird, *a* man, *a* bird, or *man*, *bird*, with reference to the entire species

Greediness brings both bird and fish into the net, — *dar arad ṭamaʻ murgh wa māhī ba band*

The *ra* is equivalent to the definite article "the" used *definitely* and is therefore, omitted after generic nouns

If, however, the noun is in construction with *ki* the noun is considered definite and *rā* must be added, as —

bring O Sufi the cup which is pure as a mirror, — *Sufī biyar ki ā,ina ṣāf ast jām-rā*

In the old Persian writers the accusative is formed by prefixing the particle *mar* to the noun as —

I saw the man, — *mar mard rā dīdam.*

The particle *rā* is sometimes used in the sense of of the genitive as —

Zaid's head, — *Zaid-rā sar*

a certain person had lost his heart, — *yake rā dil az dast rafta bud.*

When an *indefinite* noun occurs at the commencement of a sentence *rā* is required as —

I saw a holy man — *pārsā e rā dīdam*

Sometimes *rā* is omitted as —

I had a companion, — *rafīke dāshtam*

The pronouns and the Arabic word *fulān*, "such a one," always take *rā*, as —

I saw thee, — *tū-rā dīdam*
I saw such an one, — *fulān-rā dīdam*
such a person has concealed himself, — *fulān shakhs khud-rā pinhān karda ast*

The *rā* is always used in the case of specific nouns, as —

Zaid struck Omar, — *Zaid 'Umr-rā zad*

The pronominal suffixes reject *rā*, as —

I said to him, — *guftam-ash*

Sometimes *rā* is used, as "Gulistān," book iii tale 8 —

(one of the sages) prohibited his son from eating too much, — *pisar-ash-rā nahī kard az bisiyār khurdan.*

Again, Firdūsī's "Shah-nāma" —

he gave arms and money to his army, — *silāh wa dirham dād lashkar-ash-rā*

When an entire phrase is used in apposition to a noun, *rā* is placed at the end of the phrase, as —

I saw 'Alī (may Allah be pleased with him!) in a dream, — *'Alī (razīyu-l-lāh 'anhū) rā ba khwāb dīdam*

When an *adjective* is placed in apposition to a noun, *rā* is added to the *noun* as —

I saw a tyrant asleep, *ẕālime rā khufta dīdam*

The verbs *bāyistan* to be necessary *shāyistan* to be fit *tawānistan*, to be able; are used impersonally, as:—

it is necessary to do, *bāyad kard*
it is proper to say *shāyad guft*
one may do *tawānad kard*

The root of *tawānistan* is more frequently used, as —

one may do *tawān kard*

Some impersonal verbs take a nominative of cognate meaning, as —

it rains, *bārān mī bārad*

it thunders, *r'ad ṣadā mī ,,inad* or, *r'ad mī ghurad* *tundar mī-tundad*

it lightens, *bark mī darakhshad*

Two tenses of the Potential Mood present and past can be formed by adding the contracted infinitive to the aorist and preterite of the verb *tawānistan*, to be able —

I am able to go *tawānam raft.*
I was able to go, *tawānistam raft*

The verb *khuāstan*, "to desire," is similarly used, as.—

| | |
|---|---|
| I will go, | *khuāham raft* |

If the infinitive precede the governing verb, it takes the full form, as —

| | |
|---|---|
| I cannot do this deed, | *īn kār kardan na mī-tawānam.* |

When the infinitive and its governing verb are separated by an intervening clause, the full form is used, as —

| | |
|---|---|
| it does not become persons of our sort, in the presence of kings, to speak other than the truth, | *abnā,e jins-i-mārā na shāyad dar huzrat-i-pādshāhān juz ba rāstī sukhan guftan.* |

Often after *khwāstan*, *shāyistan*, *bāyistan*, and *tawānistan*, the present subjunctive with the particle *ki* is used, instead of the infinitive, as —

| | |
|---|---|
| I wish to go, | *mī-khuāham ki bi-rawam* |
| it is proper that I should read, | *shāyad ki bi-khuānam.* |

This construction is sometimes necessary, for the sentence *turā bāyad zad* might stand for—"I must strike you," or "you must strike."

The infinitive is often used as a verbal noun, in

which case the noun which follows is put in the genitive, as —

| | |
|---|---|
| from the arrival of spring and the departure of winter the leaves of our lives are folded | *az amadan-i bahār, az raftan i-dai aurāk i hayāt i mā mī gardad tai* * |

## THE TENSES

After verbs signifying "to command" "to order" the perfect tense is used to imply that the order given was *immediately* carried out, as —

| | |
|---|---|
| the king gave orders to put him into prison, | *pādshāh farmūd tā o rā dar zindān nishāndand* |
| the sage commanded that they should throw the boy into the sea. | *hakīm farmūd tā ghulām rā ba daryā andākhtand* |

If the fulfilment of the order was not *immediate* the present subjunctive is used, as —

| | |
|---|---|
| (the king) commanded them to wrestle, | *bi farmūd ki muṣāra'at kunand* |
| he gave orders so that they bestowed a robe of honour and a reward on the master | *farmūd tā ustād-rā khil'a o ni'mat dādand* |

* To become rolled up; to close, *tai gardīdan*.

In narration, when a second verb occurs after a verb in the preterite, the present, or aorist, is used, as —

| | |
|---|---|
| the young tiger saw that he *has* not the power of resisting. | *palang bachcha dīd ki ṭā-kat-i-mukāwamat na dārad* |

In recounting a conversation the very words of the speaker are used, as —

| | |
|---|---|
| Ḥātim told her that he would not eat, | *Hātim o-rā guft ki na k͟hwāham k͟hurd.* |

---

# SECTION II

## COMPOSITION OF SENTENCES.

---

### Lesson I

Substantives

| | |
|---|---|
| man, | *mard; ādam; mardum; insān.* |
| father, | *padar; wālid; ab; abū;* (parents) *wālidain.* |
| husband, | *shauhar; zauj; khaṣm.* شوهر |
| brother | *barādar; akh.* |
| son, or child, | *pisar; walad* (child) *ṭifl; ibn.* |
| boy | *kūdak; ṭifl* (plur.) *aṭfāl; bachcha.* |
| animal, | *jānwar; jānwar; haiwān; ghair nāṭiq* (beast of prey) *nakhchir* (wild beast) *wahsh* (plur.) *wuḥush.* |
| horse | *asp; markab; faras.* |
| house | *khāna; bait; buk'a; makām; makān; bait; maskin; manzil;* (hut) *kulba* (building) *imārat;* (palace) *maḥall* |
| pen | *kalam.* |
| dog | *sag; kalb.* |
| elephant, | *fīl; pīl.* |
| woman, | *zan* (married lady) *khātūn* (lady of rank) *begam.* |
| mother, | *mādar; wālida.* |
| wife | *zan; zauja.* |
| sister | *khwāhar* (elder) / *hamshira* (younger) |
| daughter, | *dukhtar; ṣabiya.* |
| girl | *dukhtarak; zan-i-shābbā* |
| thing, | *chīz; shai* (plur.) *ashiyā.* |
| mare | *mādiyān.* |
| table, | *mez.* |

book, *kitāb, daftar, jarīdat*
fox, *rūbāh*
cow, *mādah gāw*, (cattle) *bakar* or *mawāshī*.

Adjectives

good, *khūb, nek, bih, taiyab, nafīs*
bad, wicked, *bad, kharāb, khabīs, fāhish, fāsid*
great, large, *kalān, buzurg, 'azīm, a'zam, kabīr*
little, small, *khurd, khwār, kotah kad*, or *kāsir kad* (stature)
lazy, *sust, tambal*
wise, *dānā, 'aklmand, dānishmand, zakī; khiradmand*
ignorant, *nādān, nā fahm, jāhil, nā khwānda*
swift, *tez, chust, chalāk, tezrau, chābuk*
high, lofty, *buland, 'ālī*
handsome, *khūb-sūrat, hasīn, zebā, marghūb; khūsh shakl, khūsh haikal, kabūl-sūrat, jamīl, wajīh*
ugly, *bad-sūrat, bad haikal, zisht, karīhu-l-manzar, tal'at-i-nā-mauzūn, shaklu-l-mal'ūn, kabīh-sūrat, nā khūsh tal'at.*

EXAMPLES

this is my brother, *īn barādar-i man ast*
that is your son, *ān pisarat ast*
these are their houses, *īn khānahā,e eshān and*
this is my father's house, *īn khāna,e padaram ast*
that is your brother's horse, *ān asp-i-barādar-i* [*tū ast*] or [*tūst*]
this is that man's mother, *īn mādar-i-ān mard ast*
that is your sister, *ān khwāharat ast*
thy sister's horse is swift, *asp-i-khwāharat tezrau ast*
this pen is very good, *īn kalam bisiyār khūb ast*
that is a very good book, *ān kitāb bisiyār khūb ast.*
she is a little woman, { *o zan-i-kotah-kad ast* / *o zanak ast*
his father was a great man, *padar-i-o buzurg būd.*

| | |
|---|---|
| your sister was very handsome, | *khwáhar i tú mah-wash búd* / *khwáhar i tú mah-tal'at búd.* / *khwáharat bisyár marghúb búd* |
| my brother's horses were extremely swift, | *aspán-i birádaram nihâyat tez raftár búdand* |
| their children's books were very good | *kitábhá-i bachchahágán-i eshán bisyár khúb búdand* |

*Exercise.*—I am that man's brother. This woman is my brother's daughter. That boy is my brother's son. This is my sister's book. That man is this boy's father. These houses are very lofty. That girl's mother was very wise. Your father's horse was very swift. My brother's children are handsome. My sister's daughters are very good girls. That man's brother's wife was a very ignorant woman. That was a very handsome woman. This boy is very lazy. These girls are very lazy. These women were excessively ugly. The man's horses were very small. They are very bad husbands. She is a bad wife. They are very bad wives.

## LESSON 2.

### EXAMPLES.

| | |
|---|---|
| the elephant is larger than the horse | *fíl az asp kalán-tar ast* |
| the fox is smaller than the dog | *rúbáh az sag khurd-tar ast* |
| the horses are swifter than the elephants, | *aspán az fílán tez-rau-tar and* |
| the elephant is the largest animal of all, | *fíl az kama jánwárán buzurg ast* / *fíl buzurgtarín-i kama jánwárán ast* |

| | |
|---|---|
| the elephant, the horse, and the dog, are wiser than all other animals, | *fīl, asp, o sag az ama jā n-warān-i-dīgar dānā-tar and.* <br> *fīl, asp, o kalb az hama haiwānāt-i-dīgar zakā-wat-tar dāi and.* |

*Exercise*—The cow is more lazy than the horse These men are more wicked than dogs The boys are more ignorant than the girls The horses and the dogs are handsomer than the elephants My pen is better than your pen This boy is wiser than that boy My father's horse is swifter than your brother's mare Our dogs are swifter than your horses The men are worse than the women The fox is wiser than the dog This pen is the worst of all (worse than all) This woman is the handsomest of all (more handsome than all) That girl was much wiser than her mother She was the wisest of all the girls (wiser than all the girls)

### Lesson 3

#### EXAMPLES

| | |
|---|---|
| who is that man? | *ān ādam kīst?* |
| who is this woman? | *īn khātūn kīst?* |
| who are these boys? | *īn kodakān kīstand?* <br> *īn atfāl kīstand?* |
| who are those girls? | *ān dukhtarān kīstand?* |
| whose house is this? | *īn khāna,e kīst?* |
| whose children are these? | *īn bachchagān-i-kīstand?* |
| whose books are these? | *īn kitābhā,e kīstand?* |
| whose daughter is she? | *o dukhtar-i-kīst?* |
| where is my father? | *padaram kujā ast?* |
| where is his brother? | *barādarash kujā ast?* |
| where are your father's horses? | *aspān-i padar-i-shumā kujā and?* |

| | |
|---|---|
| where are my brother's children's books? | *kitâbhâ,e bachchaҗân-i bar-âdar-i man kujâ and?* |
| where may be that man's mother's mare? | *mâdiyân-i-mâdar-i ân âdam kujâ bâshad?* |
| is this your house? | *âyâ, in khâna,e shumâ ast?* |
| was that my father's horse? | *âyâ ân asp-i padar-i man bûd?* |
| may this be my sister's table? | *âyâ, mez-i khwâhar-i-man bâshad?* |
| how many pens will there be? | *chand kalamhâ khwâhand bûd?* |
| what like books will they be? | *kitâbhâ e chi kism khwâhand bûd?* |

*Exercise.*—Where is your brother? Where is this man's mother? Whose son are you? Whose horses are these? How many houses are there? What sort of book is this? Is that your sister's table? Is this pen yours? Where had you been yesterday? Where will these children be to-morrow? When will you be at home (in the house)? Was your father at home yesterday? Will your brother be at home to-morrow? Were my two books on the table yesterday? Where are his four sons? Have his three daughters been at home? Were there seven horses there yesterday? Will there be eight men in the house three days hence? Were there five or six dogs there two days ago? What is this thing? What animals are those? Is that animal a horse or a cow?

## Lesson 4

| | |
|---|---|
| day | *roz; yaum.* |
| city, | *shahr; balad* (plur *bilâd*) |
| river, | { *daryâ rûd khâna.* (canal) *nahr* |
| forest, | *besha bâdiya;* (desert) *dasht; sahrâ; bi-yâbân kâ' i-baslq* |
| a plain, | *maidân.* |

| | |
|---|---|
| water, | *āb*, (drinking) *āb-i zulāl*, (duty) *āb i-mukaddar*, or *manjal āb*, (iced) *āb-i yakh*, (pure) *salsabīl*, (impurity of) *kadūrat*, (purity of) *'uzūbat*, (boiling) *āb-i-dāgh*, (warm) *āb-i-malūl*, (still) *āb i-khufta*, (running) *āb-i-rawān* |
| fish, | *māhī*, *samak* |
| street, | *kūcha* |
| night, | *shab*, *lail* |
| a boat, | *māshūya*, *zawrak*, *safīna*, *kishtī,e khurd.* |
| a tree, | *darakht*, *shajar*, (young) *nihāl*, (branch) *shākh* |
| a road, | *rāh*, *rāh*, (high) *shāh rāh*, *shāri'*, *jāda* |
| fruit, | *mewā*, *bar*, *samar* (plur.) *asmār* |
| bird, | *paranda*, *murgh*, *tair* (plur.) *tuyūr.* |
| name, | *nām*, *ism* |
| people, | *ahl*, *ins*, *insān*, *haiwān-i-nātik.* |

Intransitive Verbs

| | |
|---|---|
| to stay, dwell, | *māndan*<br>*manzil dāshtan*, *sākin būdan* |
| to come, | *āmadan* |
| to go, | *raftan* |
| to run, | *dawīdan*, *pūyidan.* |
| to sleep, | *khwābīdan*<br>*khuftan*<br>*khushīdan* |
| to arrive, | *rasīdan*, *wārid* or *wurūd shudan* |
| to flow, | *jārī shudan*<br>*rawān shudan*<br>*sail-i-āb shudan* |
| to proceed, advance, | *pesh raftan*, *mukaddam shudan.* |
| to retreat, fall back, | *pas pā shudan*<br>*'akab āmadan*<br>*muta'ākib shudan.* |
| to sit, | *nishastan* |
| to return, | *bāz* or *pas gashtan.* |

| | |
|---|---|
| to die, | *murdan.*<br>*wafāt yāftan.*<br>*ba jahan i bāķī raftan.*<br>*intiķal kardan.*<br>(ready) *ba jān āmadan.* |

EXAMPLES.

| | |
|---|---|
| I am staying in the city | *man dar shahr mī-mānam*<br>*man dar shahr manzil mī-daram.*<br>*man dar shahr sukūnat [pa Iram] [mī-daram.]* |
| my father dwells in that house | *padaram dar ān [khāna] tashrīf mī darand. [manzil]* |
| we came from the forest yesterday | *dī rūz az besha ma āmadem.* |
| we will go to the city to-morrow | *mā farda ba shahr khwahem raft* |
| the bird was sitting on the tree, | *murgh balā,e shākh i-darakht mī nishast.* |
| where are you going? | *kujā mī-raved?* |
| whence does this river flow? | *az kuja in [daryā rawan ast]? [rūd khāna mī ravad]* |
| do these men sleep in the city? | *In mardumen dar shahr mī-khwaband?* |
| where does this road lead to (go to)? | *In rah ba kudām jā sar mī-kashad?*<br>*In rāh ba-kujā mī ravad?* |
| is the fish in that river very large? | *dar an darya mahīyan bi-siyar buzurg and?* |
| who were those that were sitting underneath the tree? | *anan kīstand ki zer-i-darakht nishasta būdand?* |

*Exercise.*—The forest near the city is very large How many men are sleeping beneath the tree? The road towards the forest is not very good. The horses

were running from the plain The water flows from the river into the city In that forest there were many large trees The boats on the river are coming towards the city How many boats are there? There will be 250 horses on the plain to-morrow There were 2500 men on the large plain near the city yesterday A hundred and fifty men have retreated from the river towards the forest. The horses are dying on the plain, and a hundred men died yesterday within the city That man stayed nine days in my house I slept one night in the forest, but I will not sleep there a second night The water is flowing from the river into the streets of the city The men are advancing towards the city. The fruit on these trees is very good Where do all these people come from? What is the name of that city? What is the name of that river which flows from the forest? What is the name of the street in which you dwelt? The people were sitting beneath the trees When did you arrive in this city? When will you return home?

## Lesson 5

### Substantives.

bread, *nān*
butter, *maska*, *kara*, *zubdat*
wine, *sharāb*, *mai*, *bāda*, *sahbā*, (fermented liquor) *khamr*
tea, *chā* or *chā,e*, (urn) *samāwar*
breakfast, (very early) *nāshta*, (between 11 and 12) *nahār*, (about noon) *chāsht*
dinner, *shām*, *ta'ām-i-shām*, (food) *khurish*, *khorāk*, *ghizā*, *āshām*, *ma'īshat*
knife, *kārd*, (penknife) *chākū*.
fork, *changāl*
meat, *gosht*, (cold meat) *gosht-i-shabīna* or *gosht-i-sard*, *gosht-i-shabmānda*.
milk, *shīr*, (cream) *sar-i-shīr*, *zabd*
rice (boiled), (raw) *birinj*, (cooked) *chalāw*.

| | |
|---|---|
| to say, tell, | *guftan*<br>*harf zadan*<br>*sukhan guftan* |
| to see, look, | *dīdan*<br>*mushāhida kardan*<br>*mu'aiyana kardan.*<br>*mulahaza kardan* |
| to hear, | *shunīdan*, *isghā kardan.*<br>*shunūdan*, *gosh kardan*<br>*shinuftan*<br>*istima' namūdan* |
| to strike, | *zadan*<br>*zarb zadan* |
| to read, | *khwāndan* |
| to write, | *nawishtan*, *rakam* or *tahrīr kardan* |
| to take, | *giriftan*, (seize) *dast dar girebān zadan* |

EXAMPLES

| | |
|---|---|
| he is bringing bread, | *o nān mī-āvad* |
| we drink water, | *mā āb-i-zulāl mī-khurem*<br>*mā āb i-zulāl mī-naushem* |
| they drink wine, | *eshān sharāb mī-naushand* |
| my brother will drink cold pure water, | *barādaram āb-i-sard o sāf khwāhad khurd* |
| make tea, | *chā taiyār bi-kun*<br>*chā bi-sāz* |
| bring a spoon, | *kāshughe biyār* |
| give me some meat, | *kadre gosht marā bi-dih* |
| bring a knife and fork, | *kārde o changāle biyār.* |
| make breakfast ready, | *nahār taiyār bi-kun* |
| bring a clean plate, | *bushkab-i-sāf biyār* |
| when will you get dinner ready? | *kai shām-rā khwāhed āward?* |
| will you drink wine? | *sharāb khwāhed khurd?* |
| what will you eat? | *chi khwāhed khurd?* |

*Exercise.*—Do you eat any fruit? Bring me some tea, sugar and milk. Put a knife and fork on the table for my father. Cool (make cold) some wine for us. Prepare dinner for six people. You will bring us some rice and milk. Will you give me some wine and some cold water that I may drink? Do you drink tea? Will your brother drink wine? Bring us three knives, three forks, three spoons and three clean plates. He reads very good books. He writes a letter to me every day. She was writing letters when I came to her house. He hears good news of him. We were reading their letters when they arrived. Tell us all the news of the city. I will tell you the news of the city when I return. Give us some bread and butter.

## Lesson 6.

### EXAMPLES.

put the water on the table, *āb-rā bar mez* [*bi nih*]. [*bi-guzār*]

take away the sugar { *shakar-ra* [*bar dar*]. [*bar gīr*] / *kand ra bi-bar*

give me the wine *sharab ra ba-man bi-dih.*

clean (make clean) the plate, *bushkab-rā ṣāf bi kun.*

cool the water *āb-rā sard bi kun*

*Exercise.*—The dog is drinking the milk. They were putting the water on the table. Who has taken away the sugar? He is cleaning the plate. They are cooling the water. Take away the meat and put the wine on the table. Put the water near me on this table. The dogs will drink the water. Beat (or strike) that idle boy. He was eating the sugar and drinking the wine. I shall see him to-morrow. We shall see them to-day in the city. If they see us here, they will beat us very much. We shall not see that man, if we remain in this house.

## Lesson 7

EXAMPLES.

| | |
|---|---|
| he has placed good food upon the table, | *o bar mez ta'ām-i-khub nihāda ast*<br>*o bar mez khurish-i-nafīs guzāshta ast* |
| she has made tea, | *ān zan chā taiyār karda ast* |
| my father has drunk all the wine, | *padaram tamām sharāb-rā khurda ast.* |
| we drank cold water, | *mā āb-i-sard khurdem.* |
| who has eaten the rice? | *birinj-rā ki khurda ast?* |
| he called all the servants into the house, | *o hama naukarān-rā andarūn-i-khāna talabīd* |
| we had given very good bread to the men, | *mā mardumān-rā bisiyār khūb nān dāda būdem* |
| the women ate bread and drank milk, | *zanān nān o shīr khurdand.* |

*Exercise*—Have you learned the Persian language? I have read a few pages Have you seen the city of Teherān? You have made the voyage of the sea, what wonders did you see there? I may say what one of the sages said, "The wonder that I saw on the sea was this,—that I came safe to land" How much money have your friends given you? My father gave me an order for one thousand rupees How much did you give to the man? How many rupees did he demand of you? He demanded ten rupees, and I gave him three rupees and a half Have you prepared breakfast? Have you prepared a good dinner for two people? Have you put the bread on the table?

## Lesson 8.

to be able, *tawānistan*, root *tawān.*

EXAMPLES

| | |
|---|---|
| he can (or is able to) speak our language, | *o zabān-i-mā mī-tawānad guft.*<br>*o zabān-i-mā guftān mī-tawānad.* |

| | |
|---|---|
| are you able to read my writing? | shumā nawishta,e marā khwandan mī-tawaned?<br>dast i khaṭṭ i man khwandan mī-tawāned? |
| no one will be able to read this but yourself, | marā e shumā kase în-rā khwāndan na khwāhad tawānist. |
| he can speak a little English, | ḳadre dar zabān i inglīsī mī-tawānad ḥarf zad |
| they have done eating | eshān az khwurdan fārigh shuda and<br>eshān az tanāwul i ṭa'ām pardākhta and<br>eshān-rā az tanāwul i ṭa'ām farāghat ḥāṣil shud |
| have you done writing? | shumā az nawishtan fārigh shuda ed? |
| they had done reading when I arrived there | [1] dar ḥīn i rasīdan i man eshān az khwundan fārigh shuda būdand.<br>waḳte ki man rasīdam eshān, &c.<br>ba mujarrad i rasīdan i man, eshān, &c. |

*Exercise.*—When he had done writing the letter, then I came away from the house. When you come (*i.e.* shall come) here to-morrow I shall have done reading the book. Can you swim across this river? I cannot swim at all, but my brother is an excellent swimmer. So great was the darkness that I could not see anything. The ruler of this village cannot speak English, but he can speak Persian well. I hope I shall be able to learn the language of this country in the space of six months.

---

[1] "Come punctually" *waḳt-i [mau'ūda] biyā. [ma'hūd mu'ayyan.]*

### Lesson 9

| | | |
|---|---|---|
| to rise, | khāstan | root khez. |
| to begin, | giriftan | „ gīr |
| to allow, | { dādan | „ dih |
| | { guzashtan | „ guzār. |

EXAMPLES

| | |
|---|---|
| he arose and began to say, | *o bar khāst wa guftan girift.* |
| they began to read, | *eshān khwāndan giriftand.* |
| you began to eat, | *shumā khurdan giriftīd* |
| he allows them to come into the house, | *dar khāna eshān-rā ijāzat-i-āmadan dihad* |
| let him go, | { *o-rā raftan bi-dih.* |
| | { *o-rā bi-guzār ki bi-ravad.* |
| he is allowed to come, | { *o mī-tawānad āmad* |
| | { *o rukhsat i-āmadan yāfta ast* |
| he will allow us to do what we like, | *harchi mā mī-khwāhem, o rawā dārad ki mā bi-kunem* |

*Exercise* —He sat down, and began to tell this story One man began to say, I shall not be able to eat this bread Another began to say, I will not allow the children to read these books. He will give you leave to walk in this beautiful garden every day My father is allowed to go to Shīrāz on account of transacting (making) business Go to my brother's house, present to him my compliments, and bring home my saddle Strip off your clothes, swim across this river, and bring the boat to this side.

### Lesson 10

EXAMPLES

| | |
|---|---|
| he is in the habit of reading every morning, | { *o har sabāh 'ādat-i-khwāndan dārad* |
| | { *o har sabāh mī-khwānad.* |

| | |
|---|---|
| he is in the habit of writing something every day, | o har rūz chīze mashk i nawishtan dārad<br>o har rūz chīze ā lat i na wishtan dārad. |
| he used always to give (make) this injunction to the scholar | o hamesha shagird rā adat i takīd mī-kard |
| I wish to learn the Persian language | man zaban i fārsī āmokhtan mī khwaham.<br>mard arzū e āmokhtan-i zabān i-fārsī ast. |
| what do you wish to say? | kudam sukhan guftan mī khwāhed? |
| I wish to write a letter | khatt nawishtan mī-khwāh am. |

*Exercise.*—I am accustomed every day to rise at the dawn. He is in the habit of dining every day at two o clock. We make it a practice to read three hours in the morning. I wish very much to learn the language of this country. Do you wish to read this book? It is necessary to learn the Arabic language in order to speak and understand well the Persian. It is desirable to know the language of the country in which you are dwelling.

## Lesson II

### EXAMPLES.

| | |
|---|---|
| who killed that man? | ān adam-rā ki kusht?<br>kudām kas katl i ān ādam karda ast. |
| he has placed all the things on the table, | o hama chīzhā bar mez [nihāda] ast [guzashta.] |
| lay my watch on the shelf, | sā'at i man bar tāk [bi-guzār] [bi-nih.] |

| | |
|---|---|
| they have eaten up all the dinner, | *eshān tamām shām-rā bi-l-kull khurda* and *eshān shām tamām tanāwul karda* and |
| write a letter for me, | *az barā,e man khatte bi-nawīs* |
| he has cut down all the trees in the garden, | *tamām darakht ki dar bāgh ast, burīda ast* *o hama darakhthā,e bāgh-rā munkati' karda ast* |

*Exercise*—Put all the things on the table. That man has killed my companion Has he written out the two letters, as I told him? The king said to the soldier, Cut off this man's head in my presence Throw out the water from this basin They all spoke out, saying, We will not sit down in your house unless you make an apology for this conduct. His father, mother, brothers, and sisters have all died The goat has smashed the looking-glass with his horns He has lost a great sum of money (very many rupees) in gambling You will sit down in this room until I return from the king's audience (*darbār*) The dog has eaten up the whole of the butter. Who has cut down that fine tree?

## Lesson 12

### EXAMPLES

| | |
|---|---|
| I read my book, | *man kitāb-i-khud-rā mī-khwānam* |
| thou readest thy book, | *tū kitāb-i-khudat mī-khwānī* *tū kitāb-i-khud mī-khwānī* |
| he reads his (own) book, | *o kitāb-i-khudash mī-khwānad* |

| | |
|---|---|
| she reads her (own) book, | *an zan kitab-i-khud-ra mi khwanad.* |
| we have seen our father, | *ma pidar-i-[khud] dida em. [khud-i man.]* |
| have you written your letter? | *shuma khatt-i khud ra na wishta ed?* |
| the goldsmith and carpenter went to their (own) city | *zargar o [najjar] ba shahr-i khud i shan raftand [darrudgar]* |
| the women feed their (own) children, | *zanan bachchagan-i khud i shan mi parwarand.* |

*Exercise.*—Did you see your father yesterday? Bring your dogs here to-morrow that we may go a-hunting Wait in this room till I shall have done writing my letter to your master Give my compliments to your master and say that Mr F is not at home. Why do you beat *your servants* in that manner? In *my country* every man considers his own house as his castle My friend is gone to his native country for the benefit of his health. The judge said to the plaintiff Go and take your money from the woman The plaintiff came back and said, Sir I cannot get my money from this woman

## Lesson 13

### EXAMPLES.

| | |
|---|---|
| where did you find this dog like, unclean animal? | *In janwar ki najis migal i-sag ast kuja yafted?* |
| a wise man like you, | *migal i-shuma dana.* / *hamchu shuma dana.* |
| what-like animals are those? | *In kanwandt chi san and?* / *In janwaran migal i ki and?* |
| he took up a *very* large stone, | *o sang-e bisyar kalan bar dasht.* |
| a fine-looking stag came in sight, | *dhu,e khush manzar ba nazar amad* |

a black woman like an ogress,
- *zan-i-siyāh misal-i-dew*
- *zan-i-siyāh misal-i-ghūl*
- *zan-i-siyāh misal-i-'ifrīt*
- *zan-i-siyāh misal-i-jinn*

*Exercise.*—Her face was fair as the moon, her eyebrows were like a bow, and her hair (*lit* hairs) black as night Her form was straight as the cypress, her lips red as the *kandūrī* (a beautiful red flower), and her feet delicate as the flower of the lotus She was beautiful as *Zulaikhā*, and faithful as *Lailī* The young prince was handsome as *Yūsuf* The king was wise as *Sulaimān*, just as *Naushīrwān*, liberal as *Hātim*, and brave as *Rustam.*

## Lesson 14

| | |
|---|---|
| to drink, | *naush-i-jān farmūdan.* |
| to come, | *tashrīf āwardan* |
| to have an inclination for, | *khwāstan mail kardan*, or *mail dāshtan*, *mā,il shudan* |

I have an inclination for water,
- *man mail-i-āb mī-kunam*
- *man āb-rā mail mī-kunam.*
- *man āb mī-khwāham*
- *man ba āb [maile dāram].* [*mā,il mī-shavam* ]

### EXAMPLES

I shall see him myself,
- *man khud o-rā khwāham dīd*
- *man khudam o-rā khwāham dīd* [1]

will she herself come ?
- *ān zan khud khwāhad āmad ?*
- *ān zan khudash khwāhad āmad ?* [1]

[1] These forms are rarely used

| | |
|---|---|
| will you come yourself to-morrow? | *shumā khud fardā khwāhed āmad?*<br>*shumā khud i tān fardā khwāhed āmad?*[1] |
| will you, sir come to-morrow? | *shumā khud tashrīf khwāhed āward?* |
| how is the health of your honour? | *mizāj i sharīf chigūna ast?*<br>*mizāj-i janāb chi [sān] ast?* [taur] |
| will you sir, drink any wine? | *shumā khud kadre sharāb naush i jān khwāhed farmūd.*<br>*janāb khud mail i sharāb khwāhand farmud* |
| may it plea o monsieur to sit down, | *janāb-i ālī ba kursī tashrīf bi-ddred?*<br>*bismi-l lāh bi farmāyed* (at the time of eating) |
| how is the health of your highness? | *mizāj i janāb i ali ba khairiyat ast?*<br>*mizāj i janāb i ālā ba āfiyat ast?* |

*Exercise*—I am going there myself this very day Will you come yourself to-morrow? If he himself cannot give the money perhaps his brother will be able to advance it for him. We do not wish to appear our selves in this business. I am your worship's faithful slave. I have sought for the child in your honour's garden. Your worship's (master's) dinner is ready Master's palki (vulg palanquin) is now at the door You, sir are my father and mother; there is no one in the world, except your honour who will assist your poor miserable slave. Where is the native country of your highness? Will your majesty ride on the white elephant to-day?

---

[1] This form is rarely used.

## Lesson 15

EXAMPLES

| | |
|---|---|
| you must go home, | *tū-rā ba khāna,e khud raftan bāyad*<br>*bāyad ki tū ba khāna,e khud bi-ravī* |
| I must buy a good horse, | *az barā,e khud asp i-khūb marā bāyad kharīd* |
| do not commit such folly, | *chunīn himākat ma kun*<br>*dar chunīn bādiya,e zalālat ma rau* |
| do not go to that country, | *badān mulk ma rau* |
| I do not now intend to go to Persia, | *ilhāl ba īrān irāda,e raftan na mī-dāram*<br>*hālan marā irāda ba raftan-i-īrān nīst*<br>*aknūn man irāda,e raftan-i-'ajam na dāram*<br>*ilhāl az barā,e raftan-i-fārs irāda na dāram* |

*Exercise*—We must not do evil to the end that good may result That wounded soldier must not eat so much fruit. You must read three pages of this book every day. Do not speak more nonsense Never strike your horse on the head Do not strike your dog in that manner Do not drink any of the foul water of that river. When do you intend going to Europe? He is about to travel in Persia (*Fārs*), Arabia (*'Arab*), and Turkey (*Rūm*) She does not mean to remain in this country after the cold season The officers do not intend to go to the tiger-hunt

## Lesson 16.

### Use of the Relative.

EXAMPLES

| | |
|---|---|
| that which you say is all true, | *ānchi shumā mī-goyed, hama rāst ast.* |

| | |
|---|---|
| speak plainly whatever comes into your mind, | *ānchi dar dil i tū bi-āyad ṣāf bi-go* |
| the man whom you saw in the city yesterday died this morning | *ān mard ki shumā o-rā dar shahr dī rūz dīded imrūz ṣubḥ murd*<br>*mardi ki o-rā dī rūz dar shahr dīded, imrūz dam i ṣubḥ* [*wafāt yāft*] [*ba jahān i-bāqī raft*] |
| the *letter which you wrote* to me has not arrived | *khaṭṭe ki ba-man nawishted na rasīda ast* |
| *where there is a rose there* is also a thorn, | *ba jāe ki gul ast khar ast* |
| as you act so will you experience, | *ānchi mī kārī bi-durawī.*<br>*ānchi mī kunī biyābī*<br>*harki shukh i maẓarrate karad mewa,e manfa'at kujā chīnad* |
| wherever you go, thither will I also go, | *har jā,e ki tu rawī hamrāh i tū khwāham būd.*<br>*har jā e ki tū rawī* [*aqab-i tū*] *khwāham āmad.* [*muta'ākib-i tu; dar pai,e tū*] |
| as the master so will be the scholars, | *ānchi ustād bāshad, shāgird ānash bāshand*<br>*ānchi mu'allim*[1] *bāshad talāmīzash bāshand*<br>*hamchū zagh, hamchū bach cha.*<br>*hamchū rīsh, hamchū shāna* |

*Exercise* V.—That very foolish young man has lost in play all the money that his father had given him when he left home. They broke to pieces all the furniture

---

[1] *master mudarris; mu,addib* pupil, *talmīz* (plur) *talāmīz; muta allim.*

which they found in the people's houses The king highly approved of the horses which you sent to him last year from Arabia Why have you not done what I told you? The officer rewarded the soldier who saved his life Have you made a copy of the petition which the villagers brought to me yesterday? At the root of the very tree under which you are now standing there is buried a potful of *ashrafīs* The servant whom you recommended to me is a great rascal.

## Lesson 17

### On Oriental Phraseology.

| | |
|---|---|
| chess, | *shatranj* |
| checkmate, | *māt, shāh* |
| check, | *kisht* |
| card, | *ganjīfa* |
| card-maker, | *ganjīfa sāz* |
| cheating, | *dagha bāzī* |
| a cheat, | *dagha bāz, ghaddār* |
| dice, | *k'abat, kimār* / *k'abatain* |
| game of hazard, | *kimār* |
| gambler, | *kimār bāz* |
| knight (at chess), | *faras, asp* |
| opponent (in a game), | *harīf* |
| pawn (at chess), | *piyāda* |
| king ,, | *shāh* |
| queen ,, | *farzīn, wazīr* |
| bishop ,, | *pīl, fīl* |
| castle ,, | *rukh* |
| to bet, | *sharṭ kardan.* |
| to checkmate, | *māt kardan* |
| to be checkmated, | *māt shudan* |
| to gamble, | *kimār bākhtan.* / *bāzī bākhtan* |
| to lose a game, | *bāzī bākhtan* / *bāzī na yāftan* |
| to win a game, | *bāzī yāftan* |
| to play at cards, | *ganjīfa bākhtan* |
| to play at dice, | *kimār bākhtan* |

EXAMPLES

| | |
|---|---|
| my brother said to me that he was going to the desert of Persia next day, | *barādaram ba-man guft, ki pas farda ba dasht i be-daulat khwāham raft* |

| | |
|---|---|
| he told me to go home, | [illegible] |
| did he not tell you that he had lost all his money at play? | [illegible] |
| he says that his parents have lost | [illegible] |
| ask him whether that horse be his own or not | [1] [illegible] |
| he says it is assuredly his own, | [illegible] |

*Exercise.*—My master sends you his compliments and desires me to say that he cannot come to see you to-day as he is busy writing. I told him, that if he would prove to me that he did not charge me more than the market price (or price current) for the grain, then I would give him the sum he asked. I wrote to my friend this morning and told him that I would send him the book in a day or two, if he did not require it sooner. He told me that he had suffered great hardships on the journey; that he had been robbed of part of his property, and obliged to sell the rest in order to pay his expenses during his way home. He wished to come here this morning to see you but he told me that his horse was dead, and therefore he could not come.

## Lesson 18

| | |
|---|---|
| bring breakfast, | *nahâr biyâr* |
| bring dinner | *shâm biyâr* |
| bring bread, | *nân biyâr* |
| bring milk | *shîr biyâr* |
| give sugar | [*shakar*] *bi-dih.* [*kand* or *nabât*] |

---

[1] "Whose will it be?" *kirâ bâshad?*

| | |
|---|---|
| eat your dinner, | *shām-i-khud bi-khur* |
| drink milk, | *shīr bi-[naush]. [khur]* |
| light the lamp, | *chirāgh-rā roshan [bi-kun] [biyāfroz]* |
| light the candle, | *shama'-rā roshan bi-kun.* |
| bring the shade, | *fānūs biyār* |
| put out the candle, | *shama'-rā khāmosh bi-kun* |
| raise the shade, | *fānūs [bar dār] [bar gīr]* |
| don't forget, | { *ān-rā farāmosh ma kun* / *az yād-i-ān zamāne ghāfil ma shau.* |
| come here, | *īn jā biyā* |
| come near, | *nazdīk biyā* |
| where do you come from? | *shumā az kujā [mī-āyed]? [tashrīf mī-āred?]* |
| where are you going? | *shumā ba kujā [mī-raved]? [tashrīf mī-bared, kadam ranga mī-farmāyed]* |
| make ready the tea, | *chā,e [taiyār bi-kun]. [bi-sāz]* |
| turn to the right, | *ba rāst [bar gard] [rū,e bi-kun]* |
| turn to the left, | *ba chap [bar gard] [rū,e biyār, rū,e bi-nih]* |
| go home quickly, | *ba khāna,e khud zūd bi-rau* |

*Exercise*.—Who is bringing the breakfast? Sir, I have brought the breakfast. What is there to-day for dinner? They eat good bread and drink fresh milk. Have you lighted the candles? Bring us some tea, sugar, bread, and milk very quickly. Where have all the servants gone to? Sir, they have all gone home. When will they come back? When you go there, you will first turn to the left and then to the right. Ask these soldiers of what regiment they are. What is the name of the officer? At what hour to-morrow morning will they march for Ispahān?

| | |
|---|---|
| this is a misfortune, | [1] *in [bad] bakhti ast* [*kam.*] |
| they are ignorant, | *eshān jāhilān and* |
| bring my book, | *kitāb-i-man biyār* |
| bring my shoes, | [*kafsh*]-*i-man biyār* [*pā posh, pā afzār,* or *pā,e zār,* or *pā,e dān,* or *mūza* ] |
| go to the market, | *ba bāzār bi-rau* |
| bring a little meat, | *kadre gosht biyār.* |

*Exercise* —Sir, all the porters have come Tell them to put the things in the carriage Have you fastened the door of the house? When I shall be at leisure I shall see him Has the servant brought the meat from the market? Have you put my books on the table? Sir, pray forgive me, I had forgotten Well, do not forget again What a great misfortune this is! Sir, I have brought your shoes I am not at leisure to see him to-day, tell him to come early to-morrow. Who is that old man who is standing near the door?

## Lesson 20.

| | |
|---|---|
| who are you? | *shumā kīsted?* |
| why are you come? | *chirā āmaded?* |
| you will say something to me, | *shumā chīze khwāhed guft*<br>*shumā mī-khwāhed ki marā chīze bi-goyed* |
| don't be troublesome, | *marā ma ranjān*<br>*dast az man dār*<br>*takhlīfam ma dih*<br>*marā mutakhallif ma shau*<br>*marā dar mashakkat may andāz* |
| call my house steward, | [*darogha,e*] *pesh khidmatgārān-i-marā bi-talab* [*nāzir-i* ] |

[1] misfortune, *āfat, balā, sakhtī, musībat, shiddat; tīrā-bakhtī, āshūb, nakbat, āsīb, sammā*

to-day. Carry the books and newspapers to the warehouse. What will he say to you to-morrow? How is he to-day? He says that he is now much better. The gun in the fort is fired every morning at dawn, and also at the end of evening twilight. Such is the custom of this country.

## Lesson 21

send for the palanquin quickly, — [1]*az barā,e 'amārī,e rawān zūd bi-firist*

has the master risen? — *āyā, sāhibat az khwāb [bar khāsta ast] [bedār shuda ast]*

this is a very fine fruit, — *īn mewa [lazīz] ast [nafīs, latīf]*

this is wonderful news, — *īn akhbār-i-'ajīb ast*

we are hungry and thirsty, — *mā gursina o tushna em*

he is a careful man, — *o shakhse [dūr andesh] ast [hoshiyār, bā khabar, sāhib-i-intibāh]*

they are great rogues, — [2]*eshān kalān [bad ma'āsh] and [aubāsh, dūnān o khasīs himmatān, fāsikān, ishrār, nā-kasān]*

the whole land is level, — *hama zamīn [barābar] ast [hamwār, musattah]*

his heart is grieved, — *dil-i-o [maghmūm] ast [ranjīda, mukaddar, malūl, majrūh]*

is your business now completed? — *ilhāl kār-i-shumā [tamām shuda ast]? [ba itmām rasīda āst]*

---

[1] Litter for an elephant, *'amārī*.
Litter for a camel, *haudaj*, or *kajāwa* (for women).
A palanquin, *'amārī,e rawān*.

[2] Victuals, *kifāf-i-ma'āsh*.

| | |
|---|---|
| Is the proof of it strong? | [illegible] |
| she is very imprudent | [illegible] |
| the sky is quite clear | [illegible] |
| these are mischievous children, | [illegible] |
| he received great punishment, | [illegible] |
| they all remained hidden, | [illegible] |
| his heart is pure too | [illegible] |
| he is a fool, | [illegible] |
| this paper is moist, | [illegible] |
| who is making a noise? | [illegible] |
| what are you saying? | [illegible] |

*Exercise.*—Sir, the pālkī is ready. Bring me some paper that I may write. Ask that man if his master has yet risen. What is the name of this fruit? Is there much fruit on that tree? I shall come home when I have completed my business. Do not make so much noise there. You said that these men were great liars. You say that you are very careful. The fool says everything that comes into his heart; but whatever comes into the heart of the wise, the same remains hidden. The news from the army this week is by no means favourable. The man who brings the news is a very great rogue and those who believe him are fools.

## Lesson 22

| | |
|---|---|
| speak easy Persian, | *fārsī,e [salīs] bi-go [āsān]* |
| whence are you come? | *az kujā āmada ed?* |
| go away, you have leave, | *bi-rau [murakhkhas ed]. [shumā-rā rukhsat ast, shumā rukhsat ed]* |
| go not there again, | *ān jā bāz ma rau* |
| put us on shore, | *mā-rā ba sāhil pā,īn bi-kun* / *mā-rā ba kināra,e daryā bi-guzār* |
| who lives there? | *ān jā ki manzil dārad?* / *ān jā ki mī-mānad?* / *ān jā kudām kas manzil dārad?* |
| go on straightforward, | *rāst bi-rau* |
| bring some wine and water, | *kadre sharāb o āb biyār.* |
| cool the water well, | *āb-rā bisiyār sard bi-kun* |
| the dinner is on the table, | *shām [bar mez] ast [muhaiyā]* |
| what is your name? | *nām-i-shumā chīst?* |
| he is very clever, | *o bisiyār hoshiyār ast* / *o bisiyār 'aklmand ast.* / *o zī shu'ūr ast* |
| wake me very early, | *marā [wakt-i-subh] bedār bi-kun ['alā-s-sabāh, bāmdād]* |
| it is fair to-day, | *imrūz rūz-i-[bahārī] ast [musaffa]* |
| he has made confession, | *o ikrār karda ast* |
| make a signal to the porter for coming here, | *ba hammāl ishārat-i-āmadan i-[īn-jā] bi-kun [īn taraf]* |
| have patience a little, | *zara sabr bi-kun* |
| send them to my house, | *eshān-rā ba khāna,e man bi-firist* |
| sprinkle a little water, | *kadre āb biyafshān* |
| turn back that leaf, | *ān warak-rā bāz bi-gardān* |
| tie their hands and feet, | *dast o pā,e eshān bi-band* |

*Exercise* 4.—You say that the Persian language is very easy. He put them all a here there yesterday. Have you well cooled the wine and the water? Tell me when the dinner is on the table. Why did you not wake me very early as I told you? If you forget another time then you will get great punishment. Have they seen our signal for their coming here? Send the wine and water to my house. We do not live there. These boys are very clever. He has made no confession as yet. *Who has torn the leaf from my book? The magistrate* caused the prisoners to be bound hand and foot.

LESSON 23

| | |
|---|---|
| put those rupees in the bag,[1] | *dar* [*kīsa*] *an rūpiyah bi-guzār* [*jīb*] |
| there is a fakir at the door | *bar dar darweshe istāda ast.* |
| he is very intelligent, | *o bisiyar zakī ast* |
| this is very good bread | *in nān bisiyar khub ast.* |
| come back this way | *ba in rāh baz ā* |
| move a little slower, | *andake ahista bi-rau.* |
| come, take off my boots | *biyā kafsh-i man payinbi kun.* |
| come out of the house | *az khana berūn biyā* |
| wash your hands and face, | *dast o rū e khud bi-*[*shūe*] [*shū*.] |
| he has many friend | *o bisiyār dostan darad.* |
| what benefit will there be in that? | *dar an amrchi fāida khwāh ad būd?* |
| they have suffered much sorrow | *eshan bisiyar gham khurda and* / *ba eshān bisiyar gham rasīda ast.* |

[1] a bag for money or letters, *kīsa.*
a cut purse *kīsa bur*; (thief) *dozd*; (highwayman) *rāh zan*; *tarrār*
a purse-bearer or letter-carrier *kīsadar*; *kāsid.*
a purse, *surra.*
a letter bag a letter *kharīta.*

| | |
|---|---|
| he has got a long beard, | o rīsh-i-darāz dārad |
| what bird is this? | īn kudām murgh ast? <br> īn murgh chīst? |
| he is a great drunkard, | o bisiyār sharābī ast <br> o bisiyār [sharāb khwār] ast [sharāb khur, kham-mār][1] |
| they are decidedly guilty, | yakīnan eshān [mujrim] and [mukassar] |
| whose field is this? | īn kisht az kīst? |
| there are many flies here, | īn jā bisiyār magasān and |
| they have great prudence, | eshān bisiyār ['ākibat an-deshī] dārand [hazar, hazm, ihtirāz] <br> eshān bisiyār ihtiyāt bajā mī-ārand |
| how many people were present? | chand mardumān hāzir būd-and? |

*Exercise*.—How many rupees are there in the bag? Bring water, that I may wash my hands and face. I have suffered much sorrow on your account. What is the name of this fine bird? These flies give me much trouble. That *fakīr* has a very long beard. Give him a rupee and tell him to go away. Tell him that if he makes such a noise another day, I will punish him severely. Where do your friends live? Are all the people present to-day? His friends afford him one hundred rupees a month. That man is quite innocent. There are many very fine trees in that field. These men never speak the truth, I cannot place any reliance upon what they tell me.

---

[1] eating, or consuming, *khur*
devouring men, *mardūm khur*.
inheriting, *mīrās khur*.

## LESSON 24.

| | |
|---|---|
| there is no oil in the lamp, | kech roghan dar chiragh nist |
| pray give me a sample | maru namuna,e [ muyat] bi farmayed [lutf] |
| this is a mere stratagem, | in fikat (hila) ast [d'ire firsb male sark] |
| where is his shop? | dûkan-i o kujâ ast? |
| have you got a rope, | [^1]ayâ shum rassan ma dârîd? |
| the king sat upon the throne | [^2]bâdshah bar takht julus farmûd<br>ba lshah bar takht nishast<br>bâ lshah julus-i takht gardîd |
| his voice is good, | awâz i o khûsh ast.<br>in shakhs khûsh alhan ast. |
| what sort of animal is this? | in ân wan kuddm kism ast? |
| what is your advice? | salah-i-shumâ chist? |
| what is your age? | umr i shumâ chist? |
| send the palki near me, | nazd i man amâri e rawan bi firist |
| give me the whip and hat, | [tâziy na] o kullâ mara bi-dih. [châbuk] |
| bring water for washing the hands | âb-i-dast shû,e b yar<br>[^3]ab-i-dast shore b yâr<br>âb az barâ,e shustan-i dast i man biyâr |

---

[^1]: string rishta a dependent, rishta d r rope rassan; thick rope, rassan i-kuluft, thin rope, rassan-i-barik or rishtak

[^2]: to sit, to sit down, to ascend the throne, julûs kardan.

[^3]: to wash { shustan, root shû,e or shû / shoridan root shor

| | |
|---|---|
| how is your health? | *mizāj-i-sharīf chigūna ast?*<br>*ahwāl-i-janāb chi t̤aur ast?*<br>*mizāj-i-mukaddas chigūna ast?*<br>*tabī'at-i-a'lā chigūna ast?*<br>*mizāj-i-shumā chigūna ast?* |
| give me the tooth-brush and powder, | *miswāk o sūda,e dandān shorī bi-dih*<br>*miswāk o safūf-i-dandān shū,e bi-dih* |
| bring a suit of clothes, | [1] *yak dast-rak͟ht-i-poshīdan biyār* |
| bring ink, pen, and paper, | [2] *murakkab, kalam, kāg͟haz biyār* |
| whose horse is that? | *ān asp az ān-i-kīst?*<br>*ān asp az kīst?*<br>*ān asp māl-i-kīst?* |
| who is that European? | *ān farangī kīst?* |

*Exercise*—One day, in the summer season, a king and his son went a-hunting When the air became very hot, then they placed each his cloak on the back of a certain jester The king, having laughed, said, "Now, O jester, there is an ass's burden on thy back" The jester gave answer, "Verily, your majesty, I bear the burdens of two asses"

## Lesson 25

| | |
|---|---|
| whose house is this? | *īn k͟hāna māl-i-kīst?*<br>*īn k͟hāna az ān-i-kīst?* |

---

[1] best suit of clothes, *yak dast-rak͟ht-i-*[*a'lā*] [*bihtar* or *kashang*]

[2] blotting paper, { *kāg͟haz-i-murakkab kash* / *kāg͟haz-i-murakkab k͟hushk kun.* }

| | |
|---|---|
| this soil is barren | *in zamin* [*wairan*] *ast* [*shora-būm.*] |
| they are very avaricious | *eshān bisyār* [*tam'i*] *and* [*haris*] |
| this rupee is adulterated | *in rūpiya kānd ast* |
| its shape is bad | *ṣūrat i ān bad* [*kaikal*] *ast.* [*shakl haiyar*] |
| the English language is difficult, | *zaban i inglisi* [*mushkil*] *ast* [*mughlak.*] |
| brush off the spider's web, | *khāna e ankabut pāk bi kun* / *tar-i ankabut pāk bi kun.* / *lu ab i ankabut pāk bi-kun* |
| what crime has he committed? | [1]*o chi* [*taksir*] *karda ast?* [*khatā*] / *az o chi taksir ṣadir shuda ast?* |
| there is much dew on the grass, | *bar sab ar bisyar shabnam ast* / *bar kāh bisyar shabnam uftada ast.* / *bar giyāh bisyar shabnam barida ast.* |
| now they are very helpless, | *ilhal bisyār* [*be ilāj*] *and.* [*lā ilāj lā char*] |
| what business are you doing? | *in jā chi kār mi-kuned?* |
| there is no end of his chattering, | *behūda goi,e o ākhir na dārad* / [*ākhirat*]*-i yawa goi e o nist* [*ikhtitām.*] / *makālat-i mahal amez wa makaula,e mustahilāt i-o ikhtitam na darad* |

---

[1] right and wrong, *ṣawab o khata*

| | |
|---|---|
| they made much apology, | eshān bisyār 'uzr kardand<br>eshān dar makām-i-i'tizār āmadand |
| my parents have gone to their house (other people's house), | wālidain-i-man ba khāna,e oshān rafta and |
| there are many fruits in that garden, | dar ān bāgh bisyār mewahā and |
| I have a headache, | sar-i-man dard mī-kunad<br>man sudā' dāram |
| where did you hear this news? | shumā kujā īn khabar-rā shunīded? |
| it is late, let us depart, | der shuda ast, biyā ki mā bi-ravem. |

*Exercise.*—They thus say, that in a certain house a tiger and a man saw a picture, in which the man was drawn as victorious, and the beast subdued. The man said to the tiger, "Dost thou see the bravery of the man, how he has overcome the tiger?" The tiger gave answer, "The painter was a man: if a tiger had been the painter, then the drawing would not have been in this manner."

## Lesson 26.

| | |
|---|---|
| he has a liver complaint, | o bīmārī,e jigar dārad |
| this is a fine season, | īn mausim khūb ast |
| sow that seed in the garden, | [1] dar bāgh ān tukhm-rā bi-kār |
| he has a toothache, | o [dard]-i-dandān dārad. [waja']<br>dandān-i-o dard mī-kunad |
| there are many playthings in the bazar, | dar bāzār bisyār chīzhā,e bāzīcha and. |

---

[1] a field, mazra', zara', zirā'at, to sow a field, kishtan, root kār

| | |
|---|---|
| what is your occupation? | [kār]-i-shumā chīst? [pesha kasb ishtighāl.] |
| this translation is very good | In tarjuma bisyar khub ast |
| his case will come on to-day | mukaddama,e o imrūz khwāhad shud<br>[kaziya,]e o imrūz ruju khwāhad shud [murafa'a] |
| your watch goes well | sa at i shumā khub mī ravad |
| this is a wax candle | in shama e momī ast |
| how much is the fare of the boat? | [kirāya,e] māshūya chi kadar ast? [ujrat i-] |
| what o clock is it? | chand sa at ast?<br>chi wakt ast? |
| brush my hat and coat | kula o kabā,e marā sāf kun |
| what is the fare for a day? | az barā e yak rūz kirāya chi kadar ast? |
| lift up the blinds, take away the di hes | pardahā bar dār, bushkābhā bi-bar |
| place my watch on the table | sā at i marā bar mez bi gu-ār |
| this fruit is very acid | In mewa bisyar talkh ast. |
| why are you angry? | chirā [khafa ed]?<br>[baham bar āyed; rū e darham mī kashed; dar khashm mī-ayed; chīn ba jabīn shuda ed.] |

*Exercise* —One day a stag from fear of the hunters, having fled entered within a certain cave. There a large tiger having gone seized and began to eat the stag At the time of dying that helpless animal said in his own heart Alas what a great misfortune is mine! I fled hither from fear of man, and now I have fallen into the claws of an animal whose cruelty is even greater than man s."

## Lesson 27

| | |
|---|---|
| this is a very difficult business, | *īn kār bisiyār [mushkil] ast [dushwār, muta'azzir, muta'assir]* |
| they are very artful, | *eshān bisiyār farebī and* / *eshān kadam dar bādiya,e ghadar wa kufrān nihāda and* |
| that is a very beautiful garden, | *ān bāgh bisiyār [zībā] ast [khūb ārāsta]* |
| this cloth is very coarse, | *īn pārcha bisiyār [durusht] ast [kuluft]* |
| are you fit for the business? | *āyā, shumā kābil-i-kār ed?* / *āyā, shumā sazāwār i-kār ed?* |
| it is colder to-day than yesterday, | *az dī rūz, imrūz sard-tar ast* |
| this line is better, | *īn satar bihtar ast.* |
| his heart is very sorrowful, | *dil-i-o ghamgīn ast* / *gham bar o [ghālib ast] [mustaulī ast]* / *o pareshān khāṭir o parāganda dil ast* |
| she is dumb and deaf, | *ān zan gung o kar ast* |
| this story is all a lie, | *īn kissa hama darogh ast.* |
| these are fine raisins, | *īn keshmish bisiyār [khūb] and. [nafīs]* |
| he has a large house, | *o khāna,e kalān dārad* |
| this room is well lighted, | *īn hujra khūb roshan karda shuda ast* / *īn ūtāk khūb roshan ast* |
| this room is very lofty, | *īn hujra bisiyār buland ast* |
| how long is this cloth? | *īn pārcha chi kadar [darāz] ast? ['arīz]* / *īn pārcha chi kadar ṭūl dārad?* |

| | |
|---|---|
| these are very wicked children, | *īn bachchagān bisyār sharīr and* |
| his disposition is cruel, | *khulk-i-o be raḥm ast.* / *ṭabīʿat-i-o be raḥm ast* |
| they are lazy and negligent | *eshān sust o ghāfil and* |
| they are of a very stern disposition | *eshān bisyār [sakht ṭabīʿat] and. [durusht khulk; tund khū bad khū.]* |

*Exercise.*—In a dark night a blind man having taken a lamp in his hand, and a jar on his shoulder was going along in the market. Somebody said to him "O fool! in thy eyes day and night are alike; of what use is a lamp to thee?" The blind man, having laughed, said "O you great blockhead! do you imagine that the lamp is for my benefit? No, it is entirely on thy account, that thou mayest not break my jar amidst the darkness"

## Lesson 28

| | |
|---|---|
| this pen is too soft, | *īn ḳalam bisyār narm ast* |
| this paper is very coarse, | [1] *īn kāghaz bisyār [kuluft] ast. [sitbir]* |
| this letter is ill-shaped, | *īn ḥaraf [bad ṣūrat] ast. [bad khaṭṭ]* |
| you speak very slowly, | *shumā bisyār āhista mī goyed* / *shumā ba bisyār āhistagī mī-goyed.* |
| can you speak English? | *zabān-i-inglīsī ḥaraf zadan mī tawāned?* |
| descend, otherwise you will fall, | *[pāyīn] biyā warna shumā khwāhed uftād [farod.]* |

[1] thin, fine, *bārīk nāzuk*

| | |
|---|---|
| you must go with me, | *bāyad ki bā man bi-raved.* |
| take away this bundle, | *īn basta bi-bar* |
| it is cloudy, yea, it rains a little, | *imrūz sahābī ast, balki kadre mī-bārad*<br>*imrūz sahābī ast, balki tarashshuh dārad* |
| see, has it cleared up a little? | *bi-bīn ki kadre ṣāf shuda ast, yā na?* |
| we know it all, | *mā hama mī-dānem* |
| they know a great deal, | *eshān bisyār mī-dānand* |
| he gave me much trouble, | *o marā bisyār [takhlīf] dād [zuhmat]* |
| why do you laugh without cause? | *shumā be sabab chirā mī-khanded?* |
| they have annoyed us very much, | *eshān mārā bisyār tashwīsh dāda and*<br>*az kirdār-i-eshān munagh-ghis shuda em* |
| this is not my house, | *īn khāna az ān-i-man nīst*<br>*īn khāna az māl-i-man nīst*<br>*īn khāna az milk-i-man nīst* |
| allow me to smell that flower, | *lutf bi-farmāyed ki [bū,e āngul-rā bi-bīnam]. [gul-rā bū bi-bīnam, gul-rā bū bi-shinavam]*<br>*az rū,e lutf bū,e ān gul bar giriftan marā bi-dihed* |
| apply oil to that chair, | *ān kursī-rā rūghan bi-māl* |
| open the lock of that door, | *kufl-i-ān dar-rā wā kun* |

*Exercise*—A very poor man went to a very rich man and said, "We two are sons of Adam and Eve (*Adam o Hawā*), therefore we are brothers, you are very rich and I am very poor; give me a brother's share" The rich man, on hearing this, gave to the poor man one *kaurī* The poor man said, "Oh, sir! why do you not bestow upon me a brother's share?" He replied, "Be

cont at, my good *friend*; if I give all my poor brothers one *kaurs* each, I shall not have any remaining.

## Lesson 29

| | |
|---|---|
| some of our soldiers have been wounded, | *baze sar-bāzān i-ma majruh shuda and* |
| beat that lazy boy | *an kodak-i sust-rū bi zan.* |
| dig up that underwood | *an darakhthā e khurd rā bar kan.* |
| having said this he departed, | *In guft o [rukhsat girift] [rawana shud]* |
| wring the moisture from the clothes, | *az jāmaha [nam] bar gir [tar; namnak]* <br> *az jamahā [nam] biyafshar* |
| they sleep carelessly (soundly), | *eshanghafilanami khuspand* <br> *eshanghāfilānami-khwāband.* |
| what is the amount of your bill? | *jam e hisāb-i shumā chist?* |
| a wasp has stung me | [1] *zambūr mara [gazida] ast [nesh zada]* |
| what is the tonnage of this ship? | *In jahaz chi kadr bar bar mi-darad?* |
| what need is there of so much care? | *ihtiyaj-i-In kadr-i khabar darī chist?* <br> *ihtiyāj i-In kadr-i-hifāzat chist?* <br> *In kadar ihtiyat chi maslahat dārad?* |
| what is the price of these things? | *kimat i In chizhā chist?* |

---

[1] a bee { *magas-i asal* / *magas-i shahd.* / *magas i-ambagin* }
purified honey *asal i musaffā.*

| | |
|---|---|
| what is the depth of this tank? | *'umuk-i-īn hauz chi kadr ast?*<br>*īn yambūgh chi kadr 'amīk ast?* |
| what is the difference between these two? | *mā bain-i-īn har dū farak chīst?*<br>*dar miyān-i-īn har dū tā tafrīk chīst?*<br>*miyān-i-īn har dū tufāwat chīst?*<br>*chi farak az īn badān ast?* |

*Exercise*—A person went to a scribe, and said unto him, "Write a letter for me" He said, "There is a pain in my foot" The man said, "I do not wish to send you anywhere, why are you making this unreasonable excuse?" The scribe replied, "You are speaking the truth, but when I write a letter for any person, then I am always sent for to read it, for nobody else is able to read my handwriting"

## Lesson 30

| | |
|---|---|
| this army does not know its exercise, | *īn lashkar kawā'id-i-khud na mī-dānad* |
| between you two what fighting is there? | *mā bain-i-shumā har dū [kaziya] chīst? [d'awā, takrā,e, ma'raka, mujādilat o munāza'at, jang o jadal o harb, munākisha o mukābila, mukhātiba o mu'ātibā]* |
| in this book how many chapters are there? | *dar īn kitāb chand [bābhā] and? [faslhā]* |
| on these goods is there any discount? | *bar īn asbāb hech [kasr] ast? [kasr, kasr]*<br>*īn asbāb-hā chand pūl tanzīl mī-kunand?* |

| | |
|---|---|
| the drum beats every day in the fort, | dar ḳ[illegible]-i har rūz [kos kofta mī shavad] [ṭabl mī zanand] / dar ḳila har yaum duhul mī nawāzand. |
| this boy is much loved by us | in kodak bisyār azīz-i mā ast |
| in this tank are there any fish? | dar in [hauz] hech māhī ast? [ṭ-gir; tirla] |
| make a hole here in the earth, | in jā dar zamīn [maghāke] bi kun [jauḍe] |
| I caught a fish with a rod, | bā dām māhī-e giriftam. |
| this cow has no horn | in mādah-gāw-rā shākhhā nayand / in mādah-gāw shākhhā na dārad |
| of what kind is this cloth? | in [pārcha] chi kism ast? [ṭāka] |
| do you intend going to Europe? | āyā ir da-e raftan-i farangistān mī kunīd? |
| hang up this lamp in the hall, | [1] dar dālān in fānūs-rā [muallaḳ bi kun.] [l yawez] |
| do you go by land or by water? | ba khushkī yā ba tarī khwāhīd raft? |

*Exercise.* — A certain hare having gone to the presence of the tigress said to her "O tigress, of me every year there are many young ones but of you, during the whole of your life there are no more than two or three." The tigress, having smiled replied, "What you say is very true; of me, indeed there may be only one young one in all my life, but that one is a tiger."

---

[1] hall, dālān; aiwān.

## Lesson 31.

| | |
|---|---|
| there is no lock to your box, | *sandūk-i-shumā-rā kufl nīst.*<br>*sandūk-i-shumā kufl na dārad* |
| there is much mud on the river side, | *bar lab-i-daryā bisiyār [khilāb] ast [gil, shor, wahal]* |
| how many passengers were in that vessel? | *dar ān jahāz chand 'ābirān būdand?* |
| the whole room was scented, | *tamām-i-hujra khūsh bū karda shuda ast*<br>*tamām-i-hujra mu'attar karda shuda ast* |
| are you the owner of this house? | *āyā, mālik-i-īn khāna ed?* |
| from idleness is loss, | *az [sustī] nuksān ast. [ihmāl, taghāful]*<br>*natīja,e kāhilī nuksān ast* |
| such as you will do, so will you find, | *har chi shumā khwāhed kard, khwāhed yāft* |
| resignation is the best companion, | *taslīm khūbtarīn-i-musāhib ast*<br>*taslīm a'lātarīn-i-musāhib ast*<br>*taslīm yake az khūbtarīn-i-musāhibān ast* |
| the world is the house of deceit, | *[dunyā] khāna,e fareb ast. [kurra,e arz]* |
| the fruit of rashness is repentance, | *natīja,e [ta'jīl] tauba ast [be tadbīrī, tahawwur]* |
| patience is an excellent quality, | *sabr kamāl khulk ast*<br>*sabr 'ālī khaslat ast* |
| temperance is excellent physic, | *parhez khūb dawā ast.* |
| hearing is better than speaking, | *shunīdan az guftan bihtar ast* |
| from labour results greatness, | *natīja,e mihnat buzurgī ast.* |

*Exercise* — A certain old woman had a goose which every day used to lay an egg of gold. One day the old woman thought in her own mind thus: "If I increase the food of this goose then she will every day give two golden eggs." Having thus determined the old woman began to give the goose every day as much food as she could eat. Now after some days the goose having become very fat, gave no more eggs.

## Lesson 32.

| | |
|---|---|
| such as you speak so will you hear, | *anchi tū goyi bi shinavī* |
| this world is the harvest for the next, | *In dunya kisht i alam-i [akabat] ast. ['ālam-i akhir; saru,i jāwadanī; daru-l-bakā; ukba.] jahan i fānī khirmān i jahan-i-bāki ast.* |
| contentment is the key of repose, | *kinā at [kalīd i-arām] ast [musabbib-i rāhat; wajh i aish.]* |
| to be ignorant is death to the living | *jāhil shudan maut i zindagī ast* |
| moderation in everything is best | *[ausat-i ahwāl] bihtar ast. [i tidāl]* |
| to the wise a hint is enough, | *ākil rā ishara,e bas ast.* |
| death laughs at expectations, | *bar ummed [maut] mī khandad. [ajl]* |
| assist your brother in distress, | *barādar i khud rā [dar halat i-sakhtī] madad bi dih [dar halat i-ihtiyāj; dar muhtājī.]* |
| very frequently medicine is sickness, | *akşar auķāt dawā bīmarī ast.* |
| God is upright and holy, | *allāh ta'ālā [hakk o pāk] ast [rāst-bāz o mukaddar]* |

| | |
|---|---|
| man becomes known from his conduct, | *ādam az mu'āmala,e khud mashhūr mī-shavad.* <br> *ādam az 'amalhā,e khud [mashhūr mī-shavad] [shuhrat mī-yābad]* |
| from prohibition desire increases, | *az mana' kardan khwāhish ziyāda mī-shavad* <br> *az muzāhamat khwāhish tarakkī mī-pazīrad* |
| fortune does not increase with wisdom, | *az 'akl [nafaka] ziyāda na mī-shavad. [rozīna, kifāf]* |

*Exercise*.—One day a large bull was grazing in a field, when a conceited fly came and sat on one of his horns The fly began to say in her own mind, "I am very heavy, and if I remain here, assuredly the bull will not be able to lift his head from the ground" Then the fly said aloud, "O bull, I am afraid I am giving you great inconvenience, if so it be, then speak out, and I will immediately depart" The bull answered, "O fly, be not uneasy on my account, for I was not in the least aware of your being there till you spoke to me"

## Lesson 33.

| | |
|---|---|
| during this month much rain fell, | *dar īn māh bisyār bārān uftād* |
| send a servant there, | *ān jā [naukare] bi-firist [mulāzim; khādime, chākar]* |
| sit under this tree, | *zer-i-īn darakht bi-nishīn* |
| what is the price of these pearls? | *kīmat-i-īn dānahā,e durr chīst?* <br> *kīmat-i-īn dānahā,e marwārīd chīst?* |
| how heavy will this stone be? | *wazn-i-īn sang chi kadr mī-shavad?* |

| | |
|---|---|
| what is the name of this village? | [1] *nam i in [dih] chist?* [*mauza ; karya.*] |
| bring the riding horse | *asp-i sawari-ra biyar* |
| brush the curtains well, so that no mosquito may remain, | *parda-ra khub biyafshan ta ki pasha,e na manad.* |
| clean the shoes well, | *kafshha-ra khub [paf] bi kun. [pak]* *kafshha-ra siyah rang bi-dih.* |
| we ought to be benevolent, | *bayad ki [karim] bashem. [mushfik]* *sharț i-admiyatan ast, ki karim bashem.* |
| we have fallen into great difficulties, | *dar mushkilat i kalan uftada em.* |
| many ships have been damaged by the storm | *az tufan bisyar jahazha nukșan khurda and.* *az tufan ba bisyar jahazha nukșan rasida ast.* |
| he every day drinks new milk, | *o har roz shir-i taza mi nawshad* |
| to sit still is better than quarrelling, | *ba khamoshi nishastan az bar khastan ba jagra bihtar ast.* |
| grind this wheat in the mill | [2] *dar asya in ghalla biyas.* *dar asya in ghalla bi-sab* |
| do you know who is his agent? | *shuma mi-daned ki [wakil] i-o kist?* [*gumashta ; na ib*] |

*Exercise.*—A man went, for the purpose of seeing a certain person, to his house, at the time of midday. That person, from his own house, saw the man coming,

---

[1] village, *dih* or *dih*; plur *dihat.*
[2] to grind, *sabidan* or *asidan.*

and said to his servants, "When he asks where the master of the house is, you will say that he is now gone to dine with some one" In the meanwhile, the man having arrived, asked, "Where is the master of the house?" They said, "Our master is gone out" The man said, "A great fool he is to have gone out of his house in the midst of such heat" The master of the house, having put his head out of the window, said, "You are a very great fool to wander about at this time for I have been all day in my own house."

## Lesson 34.

| | |
|---|---|
| buy two candlesticks for me, | [1] *az barā,e man dū 'adad-i-shama dān bi-khar* (with glass shades) *ba jihat-i-man yak juft-i-pāya,e lāla bi-kharīd* |
| this cat has large claws, | *īn gurba kalān [panja] dārad* [*nākhun, khanj*] |
| take away this counterpane into the other room, | *dar hujra,e dīgar īn lihāf bi-bar* |
| is this place in the district of Shīrāz? | *āyā, dar 'alāka,e Shīrāz īn mauza ast* |
| I will show you a beautiful picture, | *man shumā-rā taswīre* [*hasīn*] *khwāham namūd.* [*makhul, marghūb, nādir; ma'kūl*] |
| your signature is necessary to this bond, | *ba īn tamassuk dastkhatt-i-shumā* [*zarūr*] *ast* [*lāzim, malzūm*] |

---

[1] one pair of candlesticks, *yak juft-i-shama'dān*, i e., two articles
one pair of scissors, *'adad-i-mikrāz*, i e, one article.

| | |
|---|---|
| to-day there is a guest in their house, | *imrūz dar khāna,e eshā mihmāne ast* |
| who is this boy's governor? | *[atālīk] i īn kodak kīst [murabbī]* |
| it is very late permit us to go home | *bisyār der shuda ast mā rā ba khāna,e khud raftan bi-dih* <br> *bisyār der shuda ast [bisyār] ki ba khāna bi-ravem [ijāzat bi-dih.]* |
| in this affair there is much cruelty | *dar īn mu āmala i [zulm] ast [bisyār berahmī ; bisyār be murūwwat ]* |
| they commit oppression of every sort, | *eshān [zulm]-i har kism mī kunand [jaur sitam be dad ]* |
| we have at present a long journey | *īn wakt mā safr-i-darāz dar pesh darem.* |

*Exercise.*—A certain feeble old man having gathered a load of wood (*literally* sticks) in a forest, was carrying it to his own house. After having gone some distance the old man became very tired, and having thrown down the burden from his shoulder on the ground, he began to cry out "O Angel of Death, deliver me from this misery !" At that very instant the Angel of Death stood before him, and said, "Why have you called me, and what do you want with me ?" On seeing this frightful figure, the old man, trembling replied, "O friend be pleased to assist me, that I may lift once more this burden upon my shoulder : for this purpose only have I called you"

LESSON 35

| | |
|---|---|
| have you a glass for holding the medicine ? | [1] *āyā shumā barā,e giriftan i-dawā finjān i shīsha dāred ?* |

[1] a glass-blower *shīsha-gar*

| | |
|---|---|
| man has reason, a brute none, | *insān 'akl dārad, haiwān na* |
| please give me a letter of introduction, | *az rū,e luṭf marā sifārish nāma bi-dihed*<br>*az sar-i-luṭf marā sifārish nāma marhamat bi-kuned* |
| why do you write with a bad pen? | *ba kalam-i-bad chirā shumā mī-nawīsed?* |
| of these two which is the best? | *az īn har dū tā kudām bihtar ast?* |
| I will take the business from you and give it to him, | *man az tū 'amal khwāham girift o bado khwāham dād* |
| your going there is not necessary, | *ān jā raftan-i-shumā zarūr nīst* |
| he is well versed in science, | [1] *o dar 'ilm khūb wākif ast*<br>*o az 'ilm khūb mahārat yāfta ast*<br>*o dar 'ilm khūb mahārat dārad* |
| he is very learned and intelligent, | *o bisiyār 'ālim ast o tez-fahm* |
| this will be best of all, | *īn [bihtarīn-i-hama] khwāhad būd [az hama bihtar]* |
| tell me what he is saying, | *bi-go ki o chi mī-goyad* |
| tell the groom to get the horse ready, | *mihtar-rā bi-go ki asp taiyār bi-kunad* |

*Exercise* —In a country of Kashmir a certain merchant had an Abyssinian slave whose skin was as black as charcoal One day in the winter season the slave took off his clothes, and having taken up some snow, he began, with great labour, to rub it on his body During this, his master came that way, and having seen this curious circumstance, said, "What are you doing here?" The

[1] experience, *wākif kārī, tajriba kārī.*

slave answered, "I am rubbing my body with snow so that I may become white like the people of this country." His master laughing said, "O fool do not labour in vain; your body may indeed, dissolve the snow, but your skin will not thereby become white."

## Lesson 30

| | |
|---|---|
| I also wish to go out, | man mī khwāham ki berūn bi-ravam. / man nīz berūn raftan mī khwāham. / mard nīz irāda,e berūn raftan ast / man khwāhish i berūn raftan dāram. |
| why do you climb the tree? | chirā ba dirakht bar mī āyīd |
| when will you be able to depart?[1] | kai judā shudan khwāhīd tawānist |
| is the saddle on the horse or not? | bar asp zīn [basta] ast yā na? [karda shuda] |
| we will return in a few minutes, | mā bar chand [ chand daqīqa ] bāz khwāhem mad [lahza ] |
| if dinner be ready bring it, | agar [shām] taiyār ast biyār [khurish khurāk] |
| give my compliments to your master | [salām] i man ba ṣāḥib i khud bi-dih. [taslīm] |
| do you know this man? | shuma īn mard rā mī-dānīd? |
| he has acquired much science, | o bisyār ilm hāṣil karda ast |
| he has amassed much wealth | o bisyār daulat jama karda ast. |

---

[1] To leave a person az kase [judā] shudan [rukhṣat.] To leave a town, az shahre rukhṣat shudan.

| | |
|---|---|
| come, let us two have some talk, | *biyā, ki mā har dū bāham guft-gū bi-kunem.* |
| will one horse be able to draw so great a weight? | *āyā īn kadr bār-i-girān yak asp mī-tawānad kashīd?* |
| you go on, we are coming, | *shumā pesh bi-raved, ki mā [ham] mīyāyem [dar-pai]* |
| these things are come from Europe, | *az walāyat-i-farang īn chīz-hā rasīda and?* |
| where shall we pass the night? | *mā kujā shab ba sar bi-[kunem]? [guzārem, guzrānem]* |
| we have no time to play at present, | *ilhāl mā-rā fursat-i bāzī nīst*<br>*ilhāl mā fursat-i-bāzī na dārem* |

*Exercise*—One day an ox was grazing in a field in which several young frogs were playing By chance one of the young frogs was crushed under the foot of the ox, and died The other frogs having seen this, went home, and having told their mother what had occurred, they then said, "O mother, we never before saw so large an animal" On hearing this, the old frog, having distended her belly very much, said, "Is he as large as this?" The young ones replied, "Assuredly, he is much larger than that" She then, having distended herself twice as much, said, "Is he so large?" They answered, "O mother, he is a thousand times larger" The old frog, however, through pride, continued to distend her body more and more, till at last her skin burst, and she died.

## Lesson 37

| | |
|---|---|
| he has scalded his foot, | *o pā,e khud-rā ba āb i-[garm] sozānīda ast. [dāgh, josh]* |

| | |
|---|---|
| all these knives are rusty, | *hama în kārd zang [ālū la] and [girifta]* |
| these children are screaming all day, | *în bachchagān hama rūz [shor o ghul] mī kunand [ghowghā]* |
| we were seeking for this all day | *mā tamām rūz barāe în just o jū dāshtem.* |
| have you sealed your letter? | *āyā khatt i khud rā muhr [karda ed]? [zada ed]* |
| our house is shaded with trees, | *khāna e mā dar zer i sāya e drakht hā ast* |
| it is raining give us shelter | *aknūn barān mī-barad, mārā panāhe bi-dih* |
| go forward there and stand still! | *ān jā pesh bi rau o ba khāmoshī bi-ist* |
| bring out these things from the palki, | *az andarūn e rawān în chīz hā biyār* |
| speak loud, then I shall hear you | *ba awāz-i-buland bi-go ki bi-shinavam.* |
| what do you call that in Persian? | *ān chīz rā bar zabān-i fārsī chi mī-goyed?* |

*Exercise*.—From the house of a certain person, a bag of rupees was stolen. The owner of the money gave information to the Judge of that city. The judge immediately called before him all the people of the house; but after much investigation he was unable to detect the thief. At last he said to them, "This night I will give each of you a stick one cubit in length, and it will so happen that the stick of him who is the thief will become one inch longer than those of the rest." Having thus spoken, the judge gave each a stick and dismissed them. During the night, the thief being afraid said to himself "If I cut off one inch from my stick in the morning it will be of the same length with the rest." Thus having considered, he cut off an inch from his stick, and next

day attended, along with the others The judge, having looked at the sticks, thus discovered the thief

## Lesson 38

| | |
|---|---|
| set up something as a shelter from the sunshine, | *barā,e tābish-i-āftāb panāhe bar ār* |
| he agreed with me this time, | *o īn wakt ba-man muwāfik āmad*<br>*o īn wakt ba rā,e man [muwāfik] shud [muttafik ]* |
| you exercise yourself in writing and reading, | *dar nawishtan o khwāndan khud-rā mashāk bi-sāz* |
| on hearing this news they were much frightened, | *az shunīdan-i-īn-khabar eshān tarsīdand*<br>[1] *az shunīdan-i-īn-khabar [dar hālat-i-pareshānī āmadand] [dar hālat-i-iztirāb āmadand, dahshat wa pareshānī bar oshān mustaulī shud,* or *istīlā yāft ]* |
| how much indigo will this chest contain? | *dar īn sandūk chi kadr nīl khwāhad ganjīd?*<br>*dar īn sandūk chi kadr nīl khwāhad āmad?*<br>*īn sandūk chi kadr nīl khwāhad girift* |
| they are all offended with one another, | *hama az yak dīgar [khafa] shuda and. [shakar ranj ]* |

---

[1] to vex, *pareshān kardan*

| | |
|---|---|
| tell the coachman not to drive so quick | *kāliskabān-rā bi-go ki chan dan [zud] na ranad. [tez or tund]* |
| we have escaped from the hands of the enemy | *mā ba makr o fareb az dast-i-dushmān [rihā shuda em] [rihā ī yāfta em jan ba salamat burda em.]*<br>*mā az dast-i-dushman ba hila khalāṣ shuda em.* |
| the whole city has been flooded, | *tamam shahr [gharḳ] shuda ast [gharīḳ; darya burd]* |
| put these two trays together | *in har du ṭab-rā ba ham bi-guẕār* |
| with this our joy will be increased | [1] *badin khushī,-i mā ziyāda khwāhad shud.* |

*Exercise*.—A certain person having a pain in the stomach went to a physician and said, "For God's sake, doctor give me some physic, otherwise I die from a pain in the stomach." The doctor asked him what he had eaten that day The man said, "Merely a piece of burnt bread." On hearing this, the doctor said "Let me look at your eyes." Then, having called one of his servants he said "Bring me the medicine for the eyes." The sick man, on hearing this, screamed out "O doctor, is this a time for your joking? I am dying from a pain in the stomach, and you talk of medicine for the eyes. *What connexion is there between medicine for the eyes* and a pain in the stomach?" The doctor replied I wish, in the first place, to make your eyes sound, for it is evident that you are unable to distinguish between black and white, otherwise you would never have eaten burnt bread."

---

[1] *joy shādmanī faraḥ; khurramī ṭarab; mubāsaṭat; imbisāṭ; nishāṭ*

## Lesson 39

| | |
|---|---|
| we have much reduced our expenditure, | *mā khaich-i-khud-rā bisyār takhfīf karda em* |
| this money must be sent back to him, | *īn pūl ba o zarūr wāpas bāyad kard* |
| the commander-in-chief has pardoned a soldier, | { *sipăh-sālār az taksīr-i-sipāhī,e dar guzăshta ast*<br>*sipăh-sālār sipāhī,e-rā mu'āf karda ast* |
| rule your paper, then write, | *kāghaz-i-khud-rā awwal* [*mistar bi-kun*] *pas bi-nawīs.* [*khatt bi-kash*] |
| all the people have died with hunger, | *hama mardumān az* [*gursinagī murda*] *and.* [*jū' ba jān āmada*] |
| they have fallen one upon another, | *eshān* [*dar-ham*] *uftāda and* [*bar yak dīgar*] |
| splice these two ropes together, | *īn har dū rassan-rā bā-ham dīgar bi-paiwand* |
| they live in great affliction, or through much toil, | *ba mihnat-o-mashakkat-i-bisyār eshān guzrān mī-kunand* |
| he has built a house on the bank of the Euphrates, | *ba lab-i-daryā,e farāt, 'imārate ta'mīr karda ast.* |
| he drove the chariot two parsang, when one of the wheels broke, | *b'ad az rāndan-i-dū parsang, yake az pāyahā,e kālaska* [*shikast*] [*bar āmad*] |

*Exercise*.—Two women were quarrelling with one another about a child, and neither of them had any witness. Having gone before the judge, the one continued saying, "The child is mine," and the other also was saying, "The child is mine, O your worship, give me justice." The judge, being helpless, sent for the executioner, and said to him, "Of this child make two

pieces, and give one to each of these women." On hearing the order of the judge, the executioner drew the sword, and was about to cut the child in two. During this, one of the women stood still and said nothing, but the other woman, weeping aloud, said "O sir do not kill my child; if such is justice, I give up my claim. For God's sake give her the child" On hearing this, the judge became convinced that this indeed is the real mother To her he gave up the child; and to the other woman having given punishment, he ordered his people to expel her from the country

## LESSON 40

| | |
|---|---|
| why should we run away there is no danger there? | *az jā khatra hech nīst, pas chirā mā bi-gurezem?* |
| he has abandoned his late friends, | *o dostān-i kadīm i-khud ra guzāshta ast.*<br>*musahibat i-dostan-i-sābika-ra ba dil-i khud inkār karda ast*<br>*az yāran-i-sabika suhbat kata karda ast.* |
| they went to Europe six months ago, | *pesh az īn shish māh eshan ba mulk i farang raftand.* |
| on hearing a statement of this sort, they began to laugh, | *az shunidan i-īn sukhanhā [bunyād]-i-khanda nihā dand. [bind.]*<br>*b ad az shunīdan i-īn chunīn sukhanhā eshān khandī dan [giristand] [aghāz kardand aghāz nihād and shurū kardand.]* |
| gardener sow the seed of this flower in the garden | *ai baghbān dar bāgh [tukhm] i-in gulb i-kr [barr; bazr]* |

| | |
|---|---|
| he has taught us with great labour, | *o mā-rā ba mihnat-i-bisyār* [*āmokhta*] *ast* [*dars dāda*] |
| by the grace of God we have found repose, | *mā az fazl-i-Khudā ārām yāfta em* |
| it is very cloudy, perhaps it will rain much, | *imrūz bisyār* [*sahābī*] *ast, shāyad bisyār bārān khwāhad bārīd* [*abr muhīt*, or *abr muhīt-i-āsmān*] |
| he has amassed much wealth and property, | *o bisyār daulat o māl jama' karda ast* |
| in this house there is a hall and three rooms, | *dar īn khāna yak dālān o si hujra and* |
| how long is it since you received this news? | *chand wakt ast ki īn akhbār ba shumā rasīda ast?* *b'ad az ān ki īn akhbār giriftēd, chand wakt guzashta ast?* |

*Exercise*.—A fox having seen a crow sitting on the branch of a tree, with a fine piece of cheese in his mouth, began to think in her own heart, "How shall I get this delicious morsel into my own possession?" She then said aloud, "O Master Crow, I am quite delighted to see you this morning your elegant figure and black feathers have entirely fascinated my heart Will you sing to me one of your charming songs, so that the pleasure of my ears may be like that of my eyes?" On hearing this flattery, that foolish crow opened his mouth that he might show his skill in music As soon as he opened his mouth to sing, the piece of cheese fell upon the ground The fox immediately seized it, and walked away, saying, "My dear friend, your voice is a little out of tune to-day pray remain silent till I have gone some distance. In the mean time, receive this advice of mine—Never pay any attention to the words of those who flatter you"

## Lesson 41

| | |
|---|---|
| they live with their parents | *ishān bā wālidain-i khud mī zīsand* |
| we have taken a walk on the bank of the river | *ba lab-i-daryā mā [gashta] em. [gardīda]*<br>[1] *ba sāhil-i-daryā mā [sair] karda em. [tamāsha]* |
| for how much will you sell (this) to my master? | *ba [sāhib]-i man ba chand kīmat īn rā khwāhīd fa rokht?* [2] *[walī nimat; murabbī khudāwand-i nimat]* |
| is there anything to be had there for eating and drinking? | *yā hech chīz barā-e khurdan o nawshīdan hāsil mī āyad?*<br>*āyā hech chīz barā-e khurdan o nawshīdan [muyassar mī shawad]? [ba ham rasīd; dast yāb mī sha wad.]* |
| are you at all aware where they are gone? | *hech ma'lūmat ast ki hama kujā rafta and?* |
| remain here until we return, | *hamīn jā [bi-mān] tā ki mā bāz bi-gardem. [bāsh.]* |
| the knife fell from my hand into the river | *kārd az dast-i-man [dar] daryā uftād. [ba.]* |

---

[1] to walk to see anything *barā-e sair raftan.*
to walk, or travel, for amusement, *sair kardan.*
[2] heir apparent, *walī-e ahd.*

| | |
|---|---|
| in speaking Persian, our general fault is in not pronouncing each individual letter fully, | *dar sukhan guftan-i-zabān-i-fārsī kusūr-i-mā īn ast ki mā hasbu-l-ma'mūl har lafz ba tafrīk talaffuz na mī-kunem* |
| a man who cannot speak the language of the people among whom he sojourns may sometimes be in danger of starving, | [1] *shakhse ki dar diyāre sukūnat pazīr shuda bāshad wa zabān-i-ahliyān-i-ān mulk na dānad, pas tarsast ki shāyad az [gursinagī] khwāhad murd [be āzūka]* |
| he tells you to speak to him in his own language, | *o mī-goyad ki dar zabān-i-man bi-go* |

*Exercise*—A certain washerman had an ass, which he used to let go in a garden for the purpose of grazing The people of the garden used to beat the ass, and drive him away from thence One day, the washerman fastened around him a tiger's skin, and said, "At the time of night go you into the garden to graze, and do not make any noise" Even so, every night the ass in the tiger's skin used to go into the garden Whenever the people saw him by night, they used to think for certain that this was a tiger One night the gardener himself saw him, and from fear he went up into a tree In the mean time, another ass which was in that neighbourhood

---

[1] do you live there? *shumā ān jā sukūnat pazīr hasted?*

he lives there, { *ān jā o sukūnat pazīr ast.* / *ān jā o maskan dārad.* / *ān jā maskan-i-o ast*

I like this book, { *īn kitāb marā pazīr ast* / *īn kitāb marā matlūb ast* / *īn kitāb marā marghūb ast* / *īn kitāb-rā pasand dāram*

made a noise and the a s of the wa herman on hearing that, also raised his voice and began to bray in the manner of all a es The gardener on hearing his noise discovered what he was. He came down from the tree and having thoroughly beaten the a he drove him out of the garden Hence on this subject the wise men have said, "For asses silence is best."

## A LIST OF USEFUL WORDS

| | |
|---|---|
| an axe, | *tabar* |
| baker, | *khabbāz*, *nān paz*, *nān bā*. |
| button, | *tukma*, *dukma*, *gīra* |
| bald, | *kal*, *dāgh sar*, *dăgh-sar*. |
| bath, | *hammām* |
| basin, | (metallic) *ṭasht*, *lagan aftāba*; (baked clay) *kāsa* |
| " | (holder) *ṭasht dār* |
| bed furniture, | *rakht-i-khwāb* |
| bedstead, | *khwāb-gāh*, *chahār pa,e*. |
| bed, | *bistar* |
| blanket, | *chādar-i-pashmīna* |
| basket, | (wicker) *sapad*, (grass) *gīra* |
| bracelet, | *dastīna*, *dastwāna*, *'alankū dast*; *mi'zad* |
| bottle, | (glass) *shīsha*, (jug) *kūza*, (earthenware) *surāhī* |
| broom, | *miknasat*, *jārūb*, *jā-rū*, *ruftan-rūb*. |
| bellows, | *minfākh*, *tannūr-tab*. |
| butcher, | *kassāb* |
| bundle, | *basta*, *dasta* |
| bag (leathern), | *ambān* or *ambāna*, (carpet) *khurjīn* |
| canvas, | *palās* |
| coat, | *kabā*, *durrā'at* |
| coat (great), | *farghūl*, *labāda* |
| china-ware, | *kāsa-chīnī* |
| cup, | *finjān*, *piyāla*, *ṭas*, *jām*, (goblet) *kadah* |
| chair, | *kursī* |
| chair bench, | *sandalī*, (bench) *sandal*. |
| counterpane, | *lihāf* |
| cork, | *disām*, *sadād-i-aghār* |
| cork (screw), | *pech* |
| carpet, | *farsh*, *gilīm*, *bisāṭ*, (prayer) *sijāda*, (decapitation) *naṭ'*. |

| | |
|---|---|
| grocer, | *bakkāl* |
| gum, | *samagh*, *samagh-i-'arabī.* |
| glove, | *dast tāba*, *dast afrāz*, *dastāna*, *dastposh* |
| house, | (master of) *kat-khudā*, *kad-khudā*, *sāhib-i-buka'* |
| „ | (hold) *khāndān*, (establishment) *lawāhik-i-khāna* |
| host, | *mezbān*, *sāhib-i-da'wat.* |
| hospitality, | *mihmānī* |
| hat, | *kulāh* |
| hammer, | *chākūj*, *chakush*, *mitrakat* |
| hand-saw, | *dast-ar.* |
| hand-mill, | *dast ās* |
| hotel, inn, | *sarā,e*, *khān*, *wurūd-gāh*, *farod-gāh*, *ribāt* |
| kitchen, | *matbakh* |
| knife, | (clasp) *chākū*, (table) *kārd.* |
| „ | (pen) *kalam tarāsh* |
| key, | *kalīd*, *miftāh.* |
| light, | *roshanī*, *nūr* |
| leaf, | (of a book) *warak* |
| „ | (of a tree) *barg* |
| letter (of condolence), | *ta'ziyat nāma* |
| lock, | *kufl* |
| „ | (pad) *kufl-i-rūmī* |
| „ | (intricate) *kufl-i-waswās* |
| match, | *kibrīt.* |
| mat, | *boriyā*, *hasīr* |
| mirror, | *ā,īna*, *āb-gīna*, *sajanjal* |
| nail, | *mekh*, *mismār* |
| needle, | *sūzan* |
| naphtha, | *naft* |
| napkin, | *dastmālcha*, *dast-khwān* |
| oven, | *tannūr*, (stove) *tūn*, *mankal*; *ātash-tāb* |

| | |
|---|---|
| pocket, | *jīb* within the pocket, *tū,e jīb* |
| potsherd, | *khazaf-reza.* |
| pot (flower) earthen vessel | *khazaf sifālīn.* |
| potter | *khazafī sifāl-gar gil-gar* |
| pincers | *minkash* |
| pitcher, | *sabu khum.* |
| portico, | *dihlīz i khana.* *pesh-gāh* |
| pipe | (water) *ab-rah; misab mirzāb;* (tube) *lūla* |
| pantry | *rikab-khāna tashi-dār khana.* |
| pin, | *sanjak.* |
| a porter, | *hamil hammāl* |
| paste, | *sirīsh.* |
| pencil, | *kalam-i surb siyāhī-dar kalam kalam-i-siyāhī-dār* |
| papa, | *papā* |
| pope, | *rim papā.* |
| razor, | *ustura.* |
| stick (walking), | *chub-i-dasti.* |
| staff, | *asā* |
| scissors, | *mikrāz.* |
| saucer, | *nalbakī tabakcha tishtarī.* |
| shirt, | *pairahan; kamīs* |
| scale, | *mī ān; tarā-u* (beam) *shāhin;* (pan) *kafa* |
| sheet, | *chadar* |
| screen, | *parda.* |
| shade, | *fānus* |
| sash | *kamar-band; miyān-band.* |
| shawl | *shāl.* |
| skirt (of dress), | *daman.* |
| satin | *atlas.* |
| silk, | *āb-resham; ab-reshīm; harir kha* (painted) *pernsyan* (stuff) *nasīkh.* |
| sock, | *jurāb pā taba.* |

signature, *dast-khatt, sahīh.*
sack, *juwāl, juwālif.*
a scribe, *kātib, nawīsanda, muharrir*
seal, *muhr*
slate, *lauh*
spring (of water), *āb-khez, chashma*
screw (turn), *pech-kash*
towel, *dast-māl, badan i-khushk kun*
turban, *dastār, amāma*
trousers, *shalwār, pā,e jāma, zer-jâma.*
title (of a book), *ism-i-kitāb*
tape, *nakh, fīt*
tavern, *mai-kada, khum-khāna, kharābat*
table (cloth), *sufra*
tray, *khwān, khwāncha*
" (cover) *khwān-posh.*
threshold, *āstāna*
thread, *rishta*
tumbler, *istīkān*
tools, *auzār, dast afrāz*
tongs, *dast-pănāh, ambūr*
tailor, *khayāt*
velvet, *makhmal*
vessel, *zarf,* (plur.) *zurūf.*
window, *ghurfa, darīcha*
wool, *pashm*
ward-robe, *pesh-pā*
wheat, *gandum,* (stalks), *darakht-i-gandum*
washerman, *gāzur*
to arrange, *bar chīdan*
to bathe, *ghusl kardan.*
" (another) *ghusl dādan*
to knock at the door, *dar zadan, halka,e dar zadan*
to light a candle, *shama'-rā āfrokhtan, shama'-rā roshan dādan*
to make the bed, *bistār gustardan.*

## CONVERSATIONAL TERMS

| | |
|---|---|
| Good night! | *masā,u-l-khair!* |
| Peace be on you! | *salām 'alaikum!* |
| Good morning! | *sabāhu-l-khair!* |
| Praised be God! | *al hamdu-li-llāh!* |
| And on you be peace and the blessing of God! | *o 'alaikumu-s-salām o rahmatu-l-lāh!* |
| God bless you! | *khudā hāfiz-i-shumā!* |
| God be with you! | *khudā hamrāh-i-shumā!* |
| On whom be the peace of God! | *rahmatu-l-lāhi 'alaihi!* |
| Blessing on him! | *'alaihi-s-salām!* |
| May it be well! | *khair bāshad!* |
| No, by God! | *lā wa-l-lāh!* |
| With heart and soul, | *ba jān o dil*<br>*ba sar o chashm*<br>*ba chashm*<br>*ba jān o minnat* |
| The great and glorious God, | *khudā,e 'azza wa jalla* |
| [1] In the name of God the merciful and compassionate! | *bismi-l-lāhi-r-rahmani-r-rahīm!* |
| [1] To God be praise and glory! | *li-l-lāhi-l-hamdu wa-l-minnatu!* |
| [1] There is no power, nor virtue, but in God, | *lā haula wa lā kūwata illā bi-l-lāhi* |

[1] These expressions are in common use. As they are at once common and peculiar they are given in character

The student should note:—

(a) The use of *wasla*.

(b) The use of *fatha*, as a final termination, in the words *azza*, *jalla*, [illegible] [illegible]

(c) The use of [illegible], as a final termination, in the words [illegible] [illegible]

(d) That الله pronounced as *allah*; that لله *lillahi* is contracted from لالله in respect to which the following remark is important:—

"When the particle ل is prefixed to a noun beginning with ل which, when definite, ought to have the article ال, the initial *alif* of the com[illegible] disappears and (in order to avoid the meeting of three ل's) the *lam* of the article is dispensed with, or represented by *tashdid*."

## SECTION III.

### Lesson 43.—On Breakfast.

*sabak chihil o siwum dar nāshtā.*

| | |
|---|---|
| get the breakfast equipage ready, | *lawāzima,e chāsht taiyār bi-kun*<br>*sāmān wa asbāb-i-chāsht bi-sāz* |
| toast some bread, and butter it properly, | *kadre nān ba ātash garm bi-kun o ba k͟hūb tarah maska-ash bi-māl* |
| does the water boil? | *āyā āb ba josh mī-āyad?*<br>*āyā āb mī-joshad?* |
| give me a clean cup and saucer, | *finjān o nalbake sāf marā bi-dih* |
| give that gentleman another cup of tea, | *ān sāhib-rā finjān-i-digar az chā bi-dih barā,e ān sāhib yak finjān-i-chā biyār* |
| make it strong enough, and by putting in it plenty of milk and sugar you will always make it good, provided the water be actually boiling, | *chā-rā barābar durust bi-kun, o az andāk͟htan-i-shīr-i-bisiyār o shakar hamesha k͟hūb lazīz mī-shavad, ba sharte ki āb joshīda bāshad* |
| bring the cold meat, fowl, ham, tongue, salt fish, rice, and split pease in the twinkling of an eye, | *gosht-i-shabīna, murg͟h, rān-i-k͟hūk-i-namak-zada, zabān, māhī,e namkīn, k͟hushka o dāl-i-munsharik ba chashm zadan biyār* |
| give me a cup of coffee and a little more sugar, | *finjān-i-kahwa o kadre (andake) shakar-i-ziyāda marā bi-dih* |

| | |
|---|---|
| boil some eggs, but do not let them get hard, | *chand danā e tukhm-i murgh rā josh bi-dih magar an ra sakht shudan ma dih* / *chand danā,e baiẓa bi-joshan* [*amma nīm pukhta bāshand*] *or* [*amma ma guẕār ki sakht sharand*]. |
| set the egg-cups and salt collar on that side, and the tea pot and coffee-pot here, | *tukhm i murgh-dānha o na mak-dan ba an taraf bi-guẕar o chā-dan o kahwa dan ba īn taraf* |
| what a blockhead you are to require repeated orders for such things! | *chi kadar aḥmak ed! ki baro,e īn chunīn chī hā bar bar ḥukm mi-khwāhed* / *chi ṣān abla ed! ki barā e īn chunīn chī.hā shuma rā* [*bār bar ḥukm dādan bayad*] [*zarūrat i ḥukm i-mukarrar bashad.*] |
| bring bread, biscuit, sweet-meats, cake, &c., | *nān, kulīcha lauẓiyat nān-i khūsh, waghaira, biyar* |
| you know I cannot drink tea without cream, | *shumā mi-dāned ki chā be kmāgh na mī tawānam naushīd* |
| the bread is very bad, and full of sand | *nan bisyār bad ast o pur az reg* |
| discharge the baker if he ever dare to send such bread here, | *agar nān paz bār-i-dīgar jur at i firistadan i chunīn nān bi-kunad, o-rā ma'zul kun.*[1] |

[1] Or *murakhkhaṣ bi-kun; mauḳūf bi-kun.*

| | |
|---|---|
| the water with which this tea is made has not been boiling, it has no taste at all, | *ābe ki az ān īn chā sākhta shuda ast barābar na joshīda* [*mazanamī-dihad*] [*bi-l-kull maza na dārad, bad ṭ'am ast, ṭ'am na dārad*] |
| these eggs are not fresh, from whom have you brought them? Never bring any to the table but those that are laid at home, | *īn dānahā,e tukhm-i-murgh tāza nīstand, az ki* [or *kujā*] *āwarda ed, siwā,e baiza,e-khānagī hargiz bar sufra mayār* |

*Exercise*.—One night a *kāzī* found in a book that whoever has a small head and a long beard is a fool. The *kāzī*, having a small head and a long beard, said to himself, "I cannot increase the size of the head, but I will shorten the beard." He sought for scissars, but could not find them. Having no other course, he took half his beard in his hand, and carried the other half towards the lamp: when the hair took fire, the flames reached his hand; upon which, letting go his hold, the beard was entirely consumed, and the *kāzī* overwhelmed with shame, as it verified what was written in the book.

---

| | |
|---|---|
| almond, | *bādām.* |
| apple, | *seb* |
| apricot, | *zardālū* |
| beet-root, | *chughundur; pāzhū.* |
| burrage, | *pudīna* |
| capers, | *turushī,e kabar.* |
| cherry, | *ālū-bālū* |
| citron, | *turunj* |
| cocoa-nut, | *nārjīl*; *jauz-i-hindī.* |
| cress (water), | *tara,e tezak* |

| | |
|---|---|
| curry, | *kawrma.* |
| date, | *khurma*; (green, ripe) *rutab* pl. *artāb* |
| fig | *anjīr* |
| fruit, | *meva*; *samr* |
| garlic | *sīr* |
| grape, | *angūr* (bunch of) *khūsha-e angūr*, (small bunch) *tik ṛa-e angūr* |
| herb (odoriferous) | *rīhān*, (plur.) *riyāhīn*. |
| kernel, | *maghz* |
| leek | *gandāna.* |
| lemon, | *līmū*; (lime) *līmū-e kaghazī.* |
| mango, | *amb* |
| melon, | (musk) *kharbūza*; (water) *hindu-wāna* |
| mushroom, | *karch.* |
| nectarine | *halū* |
| onion | *piyaz* |
| orange, | *turanj* |
| pea, | *nakhūd-e mūsh.* |
| peach, | *shaft ālū.* |
| pear | *nāshpatī* |
| pepper | (white) *filfil-e-abiaz*; (red) *filfil-i surkh*; (black) *filfil-e-aswad.* |
| pickles | *turush.* |
| plum, | *ālū*; (mogul) *ālū zard.* |
| pomegranate, | *anār*; *ruman* |
| quince | *bih* |
| shell, | *post*; *jaus* |
| thyme | *ipar*; *tar khūn.* |
| walnuts | *girdū* (peeled) *maghz-i jaus girdū.* |
| an omelette, | *khāgina* |
| flour | *ard* |
| to lay an egg, | *tukhm dadan*; *tukhm nihadan.* |
| to roast, | *ba sīkh kardan*; *kabāb kardan.*<br>*gusht kofta ba sīkh nihādan.* |
| to fry | *biriyan sūkhtan.* |

| | |
|---|---|
| to poach an egg, | *baiza gawāza kardan* |
| to fry an egg, | *baiza nīmru kardan.* |
| raw, | *khām* |
| cooked, | *pukhta* |

## LESSON 44.—ON DINNER.

*sabak chihil o chahārum dar ta'ām*

| | |
|---|---|
| tell the cook to have the dinner ready at three o'clock, | *[ash paz]-rā hukm bi-dih ki khurāk-i-shām ba wakt-i-sā'at-i-si taiyār bi-kunad [tabbākh, mutabbikh]* |
| sir, dinner is ready, | *sāhibā, shām taiyār ast* |
| where is the soup and the soup-spoon? | *shorba o kāshugh-i-shorba kujā ast?* |
| bring a hot-water plate, some bread, potatoes, greens, asparagus, cabbage, cauliflowers, turnips, carrots, cucumbers, | *bushkāb-i-āb-i-garm, kadre nān, ālū, sabza, asfarāj, karam-kalla, karam-kalla,e shugufta, shalgham, gazar, khiyār, biyār* |
| let me have a clean plate, knife, fork, spoon, salt, mustard, vinegar, pepper, horse-radish, olive-oil, sauce, and everything of this sort, | *az barā,e man bushkāb-i-sāf, kārd, changal, kāshugh, namak, khardil, sirka, filfil, turb-i-tez, raughan-i-zait, turshī o waghaira az īn kism biyār* |
| let me have of every sort of vegetable on the table daily, and tell me the name of each, | *har rūz az barā,e man bar sufra sabza,e har kism bi-guzār, o az nām-i-har chīz nishān bi-dih* |
| what do you call that vegetable? | *ān baklat-rā chi mī-goyed?* |

| | |
|---|---|
| get one dressed for me every day and tell me the name of each as I eat it till you see I can call for everything of this sort by its proper name | *har rūz barā e man yake bi-paz o ba wakt-i khurdan i-on numashnushan bi-dih tā ki ba shumā m alum shavad ki man nam i in guna chīz barābar giriftan mi tawanam.* |
| do so with everything else as this will be a capital plan for learning and digesting this useful tongue being at once a meal and a lesson, | *ba har chīz ham badīn taur bi-kun ira ki baru,e a mokhtan o yad dashtan i zaban i-mufid bisyar khūb tajwize khwahad bud, ki ham ealaik o ham tabak ast* |
| bring some beef mutton, veal, fish fowl, and venison | *kadre gūsht i-gaw gusht-i gusfand gūsht i-gusala gusht I makī gusht i murgh, wa gūsht i āhū biyar* |
| can you dress Persian dishes well? | *shuma ta am chu akl i fārs ba tarah i khūb mi-ta waned pukht?* |
| what fruits are in season now? bring me some of each sort, | [*mausim i kuddm mewd ast?*] *kadre as har kism biyār* [*in wakt mewā,e kudam kism rasīda bāsh ad?*] |
| to-morrow we shall dine i the country, send every thing in time, | *fardā berun i-shahr sham khwāhem khurd har chīz* [*bar wakt*] *bi firist* [*ba wakt* ] |
| will this meat keep so long in this weather? | *āyā dar īn mausim in gosht tā ba īn kadar der tāza khwa ul-mānad?* |
| now you may all depart, you have leave, | *ilhāl shumā bi raved, rukhsat ast.* / *in wakt shumā tashrif bi-bared murakhkhasal* |

*Exercise*—A person said to his servant, "If you see two crows together early in the morning, apprize me of it, that I may also behold them, as it will be a good omen, whereby I shall pass the whole day pleasantly." In short, the servant saw two crows in one place: he informed his master; but when the latter came, he saw only one, the other having flown away. He was very angry, and began to beat the servant; at which time a friend sent him some victuals. The servant said, "O my lord! you saw only one crow, and have obtained victuals; had you seen two, you would have got a beating."

## Lesson 45.—On Naming, Telling, Speaking, &c.

*sabak chihil o panj dar nāmīdan o guftān.*

| | |
|---|---|
| what is the name of this? | *nām-i-īn chīz chīst?* |
| what do you call this thing? | *shumā īn chīz-rā chi [mī-goyed?] [mī-nāmed.]* |
| what do they call that in Persian? | *ān-rā dar zabān-i-fārsī chi mī-goyand?* |
| can you tell me where Mr. —— lives? | *marā mī-tawāned guft ki sāhib-i-fulān kujā manzil dārad?* |
| tell me the name of this in your own language, | *dar zabān-i-khud marā az nām-i-īn chīz nishān bi-dih.* |
| do not tell any one what I said to you about that book, | *az bābat-i-ān kitāb ānchi ba tū guftam ba kase ma go.* |
| he would not tell me which of the two was yesterday's or to-morrow's lesson, | *marzī,e o na būd ki bi-goyad az īn har dū sabak kudām sabak-i-dīrūza būd, yā kudām sabak-i-fardā khwāhad būd.* *o ba man guftan na mī-khwāhad, ki az īn har dū kudām sabak-i-dīrūza, o kudām az fardā khwāhad būd.* |

| | |
|---|---|
| our servant does not mind what you say to him, | *ba ānchi shumā mī-goyed naukar i shuma mutawajjih nīst*<br>*naukar i shuma bar hukm i shumā* [*mutawajjih na mī-shavad*] [*khayāl na mī-dihad; gosh na mī dihad*] |
| tell him he is a great rogue, and that he is always telling his master no end of lies. | *o-ra bu-go ki tu bisiyr awbāshī wa hamesha a sahib-i khud* [*darogh az hadd ziyada mī-goyī*]. [*daftar i darogh mī kusha,ī*] |
| well, I will not speak to him as I may get angry and beat him; but give him his wages and dismiss him | *bisiyar khub man ba o sukhan na khwāham kard az īn sabab ki shayad khashmnāk sharam, o o-rā bi zanam; amma shuma o-ra muwajib-ash bi-dihed o rukhsat kuned.* |
| what did he say when you told him to remain till I returned? | *o chi guft, wakte ki shumā hukm dāded ki tā baz gashtan-i man* [*īnja bāsh*] or [*bi mān*]. |
| he said he had business, and could not possibly remain, | *o guft ki marā* [*kār*] *ast, o man na mī-tawanam mānd.* [*shughle.*] |
| did you ask him of what nature the business was? | *az o pursīded ki kar-at chi bud?* |
| yes, I did ask; but he said it was an affair of secrecy which he could not divulge, | *bale, man az o pursīdam lekin guft ki* [*kār-i makhfī*] *ast o ān-rā zāhir na mī-tawanam kard.* [*sukhan i parda.*] |

| | |
|---|---|
| they speak English among themselves and Persian with us, | *[darmiyān-i-khud-i-shān] zabān-i-inglisī mī-goyand, o bā mā fārsi [hā ham]* |
| they will know him to be a foreigner, though he speaks the Persian very grammatically, | *eshān khwāhand dānist ki o [ghair mullī,e] ast agar chi zabān-i-fārsī ba kā,ida mī-goyad [gharību-l-watne]* |
| could I speak the Persian I would with pleasure, but, alas, I cannot join two sentences together in that tongue, | *agar zabān-i-fārsī mī-tawānistam guft ba khūshī mī-guftam, ammā afsos! ki dar-ān zabān dū jumla bāham na mī-tawānam sākht* |
| you will be able to speak it in a few months, and you ought to practise speaking it with every one who is able to tell you how to speak it well, | *dar 'arsa,e chand māh shuma barābar khwāhed tawānist guft, ammā bāyad ki bā har shakhs,e ki az sihhat-i-kalām agāh tawānad namūd mukālima bi-kuned o ist'imāl-i-mashk-i-haraf zadan karda bashed* |
| how much I regret not to be able to understand what they say, | *bisiyār maghmūm am! ki ānchi eshān mī-farmāyand, ba fahm-i-man na mī-āyad* |
| I take the liberty to inform you that nothing but practice will enable you to speak with fluency, | *agar chi gustākhī ast, ba shumā izhār mī-kunam ki ba juz mashk dīgar chīz tawānāī,e guft-gū ba tarrārī na mī-bakhshad* |

*Exercise* —A poet went to a rich man, and bestowed great praises on him, at which the latter, being pleased, said, "I have not any money at command, but a large quantity of grain if you come again to-morrow I will give you some" The poet went home, and early the next morning went again to the rich man, who asked him

why he was come. He answered "Yesterday you promised to give me some grain, and I am now come for it." The other replied You are an egregious fool; you delighted me with words, and I have also pleased you; why therefore, should I give you any corn?" The poet went away ashamed.

## Lesson 46.—On Visiting Shopping &c.

*sabak chihil o shishum dar mulakat kardan o kharīdārī*

| | |
|---|---|
| bring the palkī near me | *nazd i-man [palkī] biyār [takht i rawan]* |
| take me to Mr —— s | *mara ba khāna e sahib-i fulan bi-bar* |
| send the footman on before to see if the gentleman be at home or not, | *piyāda e-ra pesh bi frist, ki āyā janab-i mirza ba khana tashrif darand yā na.* |
| bring the pālkī close to the door | *nazd i-darwaza palkī biyār* |
| go as fast as you can, | *ba karchi tamāmtar ba [ta fil] bi rau [ujlat.]* |
| ask if the gentleman has gone out, and when he will return, | *bi purs, ayā sahib berūn rafta, o agar rafta ayd kai bas [khwahand amad] [tashrif khwāhand a ward]* |
| give my compliments to your master and give this note to him when he returns, | *salam i man ba sāhib-i khu dat bi-rasan, wa wakte ki o baz bi-ayand in khatt ba oshan bi-dih* |
| you have lost the road to Mr —— s house this is not it. | *rāh i khāna,e sahib-i fulān gum karda ed [in nist ki mī raved] [in r n khatā ast.]* |
| ask the people in that house to show you the way | *az mardumān-i-an khana rāh bi-purs.* |
| go to the China bazar | *ba bazar-i-chīni bi rau.* |

| | |
|---|---|
| keep on this side or on that side, | *īn taraf yā ān taraf bi-gīr.* |
| take care you do not go near that bull, | *khabar-dār ki nazd-i-ān nar gaw na ravī* |
| keep clear of that dust on the road, | *az [khāk]-i-rāh ba kinār bāsh [gard]* |
| let that chair go on before, | *bi-guzār ki ān kursī-rā pesh bi-barand* |
| keep behind my brother's chair, | *dar pai [or 'akab]-i-kursī,e barādar-am bāsh* |
| why do you pass any gentleman's chair in that way? | *chirā ba ān tarah az pahlū,e kursī,e kudām sāhib mī-guzarī* |
| bring the umbrella to this side, | *ba īn taraf chatr biyār* |
| do not go near the carriage, | *nazd-i-kāliska ma rau.* |
| put down the pālkī, | *pālkī pā,īn bi-guzār* |
| stop, I am going to this shop, | *istāda bāsh, ba īn dūkān mī-ravam* |
| what is the price of this book? | *kīmat-i-īn kitāb chīst ?* |
| I will not give so much, | *ān kadar [chandīn] kīmat na khwāham dād* |
| I won't give half the price you ask, | *ānchi kīmat ki shumā mī-khwāhed nisf-i-ān nīz man na khwāham dād* |
| I do not want the book, but if you sell it very cheap I may purchase it, | *marā zarūrat-i-kitāb nīst, ammā agar arzān khwāhed farokht, shāyad ki bi-kharam* |
| I have no cash about me, but if you will follow me you will receive your money at my house, | *[nazd-i-khud-am pūl nīst,] agar shumā 'akab-i-man khwāhed āmad, ba khāna,e man khwāhed yāft [ba khud pul na dāram]* |

| | |
|---|---|
| I shall go out also, and walk round the fort, | *man nīz berūn khwāham raft o gird-i-kila' khwāham gasht* |
| in my country people walk a great deal, | *dar mulk-i-man mardumān bisyār mī-gardand* |
| can you walk much ? | *shumā pā-piyāda bisyār mī-tawāned gasht ?* |
| I like walking on foot very much, and, were I not lame, I would walk out with you, | *pā-piyāda raftan bisyār pasand dāram [mī-khwāham], o agar lang na būdam man ba ham rāh-i-shumā mī-gashtam* |
| walking in the open field when it is cool is highly beneficial to health, | [1] *wakte ki mausim sard ast dar maidān gashtan barā,e tabī'at bisyār mufīd ast* |
| do not walk among that grass, lest you tread on a snake, | *darmiyān ān 'alaf-zār ma gard [ki pāyat bar māre nayuftad]*<br>*[ki pāyat bar māre na khurad]*<br>*[ki pā,e turā māre na zanad]* |
| is the horse ready ? | *asp taiyar ast ?* |
| put the saddle well on, | *bar asp zīn ba khūbī bi-band, asp-rā zīn ba khūbī kun* |
| hold the bridle till I be fairly mounted, | *tā man bar zīn barābar bar āyam, lagām girifta bāsh*<br>*ligām-rā barābar bi-gīr tā man muhkam sawār shavam* |
| take up the stirrup one hole, | *ba kadar-i-yak sūrākh-i-dīgar [rikāb bālā bi-gīr] [sākat-rā kotāh bi kun]* |

[1] winter, *zamistān*.

and preach to the people. One of the congregation wept constantly. One day the preacher said, "My words make a great impression on this man's heart, which is the reason of his crying so much." Others observed thus to the man who wept: "The learned man does not make any impression on our minds; what kind of a heart must you have to be always in tears?" He answered, "I do not weep at his discourse, but I had a favourite goat, of which I was exceedingly fond. When the goat grew old he died; now, whenever the learned man speaks and wags his chin, the goat comes to my remembrance, for he had just such a long beard."

---

STABLE TERMS—*dar bāb-i-[istabal]* [*tawīla*]

| | | | |
|---|---|---|---|
| bay, | *lakai*, *surkh* | grey, | *khing* |
| black, | *adham*, *shabdez* | piebald, | *ablak.* |
| chestnut, | *kumait* | white, | *nukra.* |
| dun, | *kuran*, *samand* | | |

FORAGE—*'alaf*

| | | | |
|---|---|---|---|
| barley, | *jau* | | *sabza*, *giyāh*, *giyāh-i-akhzar.* |
| bran, | *kazīm* | grass, | *kāh*, *giyāh* |
| corn, | *ghalla* | hay, straw, | *kāh* |
| gram, | *nakhud* | [illegible], | *giyāh-i-namnāk* |
| grain, | *dāna* | | |
| green grass (barley) *khawīd*, | | | |

PARTS OF THE HORSE.

| | |
|---|---|
| vicious, | *sharīr* |
| wide, | *kushāda* |
| horse, | (pleasant-paced) *asp-i-shāh gām*, (slow-paced) *asp-i-kam raw, kam-rāh*, (fleet-paced) *asp-i-bād pā,e rawān* |
| to curry (a horse), | *asp tīmār kardan* |
| to dismount, | *az asp pā,īn āmŭdan*<br>*az asp pā farūd āmădan* |
| to drive, | *dar kāliska nishasta asp rāndan* |
| to graze, | *charīdan* |
| to gallop, | *tākhtan* |
| to goad a horse, | *bar asp mahmez zadan* |
| to leap, | *jastan* |
| to be lame, | *langīdan* |
| to mount, | *bar asp sawār shudan*<br>*bar asp ba zīn bar āmadan*<br>*bar asp ba zīn bar nishastan* |
| to neigh, | *zinūdan* |
| to ride, | *sawār-i-asp būdan, sawār shudan, sawār raftan* |
| to stumble, | *laghzīdan*, (a slip) *laghzish* |
| to understand horses, | *asp shinākhtan* |
| a thorough bred Arab horse, | *asp-i-'arabī,e khālis* [or *khāss*], *asp-i-tāzī* |
| blood, | (good) *khūsh rag, asīl*, (bad) *bad rag*, (mixed) *dū rag* |
| good marks, | *khūsh nishān* |

## Lesson 48 —On Sporting

*sabak chihil o hashtum dar bāb-i-shikār* [or *nakhchīr*]

| | |
|---|---|
| is there much game in this neighbourhood? | *dar īn* [*nawāhī*] *bisiyār shikār ast?* [*aṭrāf, aknāf*] |

| | |
|---|---|
| give me some small shot and a turnscrew, this powder is damp,—dry it a little in the sun, | *marā kadre sāchma bi-dih o pech-gard, īn bārūt* [*nam-nāk ast*], *o-rā dar āftāb bi-guzār ki khushk bi-shavad* [*nam girifta ast*] or [*nam kashīda ast*] or [*tar shuda ast*] |
| take the people with you, and beat all the bushes well, | *mardumān-rā ham rāh-i-khud bi-gīr o besha-rā ba khūbī bi-zan* |
| keep close there, I see a tiger near that bush, | *ān jā* [*poshīda bāsh*] *ki nazd-i-ān dirakht shere mī-bīnam* [*pinhān shau, sākit bāsh*] |
| why do you fire in that careless manner? you will wound the country people, | *chirā ba ān chunān be khabarī tufang mī-zaned? dihkānān-rā zakhmī khwāhed kard* |
| take a good aim, do not be confused, but lodge the ball in the tiger's head, otherwise we are all dead men, | *shist-rā khūb bi-gīr, pareshān ma bāsh, ammā dar sar-i-sher gulūla bi-zan, warna bi-dān ki hama* [*murdagān khwāhem būd*] [*khwāhem murd*, or *mī-mīrem*] |
| have you brought the fishing apparatus with you? there are some good fishing stations here, | *lawāzima,e māhī-gīr ba ham rāh-i-khud-i-tān āwarda ed, īn jā barā,e giriftan-i-māhī bisiyār jāhā,e khūb and* |

*Exercise*.—A woman was walking, and a man looked at her, and followed her The woman said, "Why do you follow me?" He answered, "Because I have fallen in love with you" The woman said, "Why are you in love with me? my sister is much handsomer than I am, she is coming after me, go and make love to her" The man turned back, and saw a woman with an ugly face

Being greatly displeased he went again to the other woman, and said "Why did you tell a falsehood?" The woman answered, "Neither did you speak truth; for if you are in love with me why did you go after another woman?" The man was confounded, and went away in silence.

## NAMES OF ANIMALS

| | |
|---|---|
| animal, | *janwar janwār, ḥaiwan.* |
| " flesh-eating | *daranda sabā* (sing *sabu'*). |
| " grazing | *charanda*; (creeping) *girdshanda.* |
| " flying | *paranda murghān ṭair* (plur *ṭuyur*). |
| " stinging | *gazanda* |
| " four-footed | *char pā* (stall fed) *alaf khur* |

### QUADRUPEDS.

| | |
|---|---|
| ass, | *darā-gosh himār khar ulagh* (wild) *gor gor khar* |
| antelope, | *āhu* (deer) *hiran* (stag) *gawazn* |
| beast, | (wild or tame) *bahīmat* (sing); (wild) *bahā'im* (plur); *waḥsh* (plur *wuḥūsh*); (of prey) *nakh chīr* |
| buffalo, | *gāmus*; *gāo mesh.* |
| camel, | *shutur ushtur*; (riding) *bukhtī*; (hump of) *kahān.* |
| calf | *gūs ala.* |
| cattle, | *ḥaiwānat*; *mawāshī* (plur of *mā shīya*) |
| cat, | *gurba.* |
| dog | *sag kalb*; (pup) *tūla.* |
| dragon | *azhdahā* |
| elephant, | *fīl pīl*; (trunk of) *khurṭūm*; (elephant body) *pīl tan.* |
| fox, | *rubāh.* |

| | |
|---|---|
| goat, | *buz*, *khasī*, *kurk*, (kid) *ghala* |
| jackal, | *shaghāl*, *shaghād* |
| hare, | *khar-gosh* |
| hog, | *khinzīr*, *khūk*, *gurāz*, (hedge) *khār-pusht* |
| leopard, | *palang* |
| lion, | *sher*, *zaigham*, *asad*, *zarghām*, *hizbar*, *sabu'*, (fierce) *sher-i-zhiyān*, *sher-i-sharza.* |
| mule, | *kāṭir*, *astar* |
| mouse, | *mūsh* |
| mongoose, weazel, | *rāsū* |
| mole, | *mūsh-i-kūr*, *mushak*, (squirrel) *mūshak-i-parrān* |
| monkey, | *būzīna*, *būzna*, *maimūn* |
| panther, | *palang*, (small) *yūz*, (tiger) *sher* |
| rhinoceros, | *karkaddan* |
| sheep, | *gūsfand.* |
| wolf, | *gurg* |

## [1] Birds—*paranda*

| | |
|---|---|
| bird, | (fabulous) *simurgh*, *'ankā*, *rukhkh* |
| bat, | *shab-pāra*, *shabpara*, *shab pūr* |
| bustard, | *bālwād* |
| crow, | *zāgh*, (raven) *ghurāb* |
| cock (dunghill), | *khurūs* |
| fowl, | *murgh*, (water) *ṭītū*, *murghābi*, (young) *chūza* |
| hawk, | *bāz*, (sparrow) *mush-gīr*, *bāsha* |

---

[1] wing, *bāl*, (feather) *par*
strong of wing, *kawī bāl*, *tez-bāl*, *janāh-i-isti'jal*
beak of a bird, *minkār*
to peck at (a thing), *bar chīze minkār zadan*
to expand the wings, *bāl afshāndan*
to moult, *par rekhtan*
to build a nest, *bālīdan*, *āshiyāna kardan.*

| | |
|---|---|
| nest (bird's) | *ash yana ; dshiyān.* |
| nightingale, | *bulbul ; andalīb shab khwān* |
| owl, | *bum ; chughd ; kokan ; kolah ; kolanak* |
| parrot | *tuti* |
| pelican | *rukhum* (heron) *māhī khwar* (crane) *kalang* |
| peacock | *t ùs.* |
| partridge | *kabk ;* (note of) *kakkaha ;* (mountain) *kabk i dari* |
| pheasant | *ta rv tadarv* (quail) *tihū* |
| pigeon | *kab tar kūku* (green) *kabutar i sab rang* (ring-dove) *fākhta fākhti i,e mutawwak mutawwaka;* (tumbler) *kabutar i mu allaki* |
| sparrow | *kunjashk u fūr* |
| swallow, | *baluwah ababīl* |
| vulture | *kargas nasr* (eagle) *ukāb;* (falcon) *shahin shah-baz ;* (kite) *zaghan.* |

[1] INSECTS.

| | |
|---|---|
| ant | *mor* |
| bee, | *zambūr i asal.* |
| beetle | *kashtak* |
| cricket | *shab-gir* |
| fly | *magas* (butter ) *parwāna; farash ; shah-parm* |
| flea, | *kaik ; shab gaz ;* (tick) *kāna ;* (louse) *shubsh.* |
| hornet, | *zambur-surkh.* |
| locust | *malakh ;* (grasshopper) *malakh i piyāda.* |
| mosquito | *pasha,e kurab ;* (gnat) *rumd.* |

---

[1] sting *nesh*
stinger *nesh-zan.*
striking with a sting, *nesh zanī*

moth, *parwāna*
spider, *'ankabūt, sher-i-magas*
spider's web, *khāna,e 'ankabūt, tār-i-'ankabūt*
wasp, *zambūr-i-zard, zambūr-i-kāfir, zambūra*

### Reptiles and Fishes

alligator, crocodile, *nahang, sher-i-ābī*
chameleon, *būk alamūn, ăbū-kurıat*
frog, *ghūk, zafda'*
lizard, *karfash*
leech, *zalū*
millipede, *jānwar-i-hazār pā,e*
snake, *mār*, (large) *af'a*, (python) *awb*
scorpion, *kazh dum, 'akrab*
tortoise, *kashtūk, kashaf*
turtle, *sang-pusht, sipar-posh*
worm, (silk-) *kirm-i-būdāma*, (glow-) *kirm-i-shab tāb*, (earth) *kharātīn*.
fish, *māhī*, (torpedo) *ra'ād*, (oyster) *sadaf*, (scales of) *pulak*, (crab) *kalankhār, kharchang*, (whale) *hūt*, (porpoise) *khūk-i-daryā*

### Lesson 49—On Travelling

*sabak chihil o nuhum dar siyāhat* [or *saiyāhī*]

| | |
|---|---|
| how many stages is Shiraz from this town? | *shīrāz az īn shahr chand manzil* [*ast*]? [*dārad*] |
| is your boat ready? | *āyā māshūh,e shumā taiyār ast?* |
| are all your people ready to go a voyage to Mecca? | [1] *āyā hama mardumān-i-shumā ba safr kardan-i-k'aba taiyār and?* |
| what is the hire of this boat for two months? | *az barā,e dū māh kirāya,e īn kishtī chīst?* |

[1] the aim of one's life, *k'aba,e jān*

| | |
|---|---|
| at which hour does the tide serve to go up the river to-day ? | *imrūz ba chi sā'at ab bālā mī-ravad ki ma ba darya raftan mī-tawanem ?* |
| as soon as the tide serves let the boat be taken above the shipping to such a *ghāt* where we will embark in the evening | *ba mujarrad i munasib shudan i madd māshuh bāla e jahazha ba fulān ubur gah bi-gir ki imshab sawar shavem.* |
| we must not commence such a journey without being provided with every necessary and comfort, few of which are procurable on the way | *b dūn i-maujūd shudan-i suman i safr o waghaira zaruriyāt in chunīn safr kardan na bayad zirā ki dar rah bisiyar chī.hā kam [dastyab] mī shavad [muyassur ]* |
| both to avoid expense and inconvenience we must reduce our baggage to as small a quantity as possible, | *az baru,e kam kharch wa parhez i-takhlīf munāsib ast ki dar sāman ba har kadar ki tawanem takhfīf namāyem.* |
| I am not going by water I prefer going by land, | *az daryā na mī-ravam balki rāh i khushkī pasand daram* |
| we must have everything well packed, to guard against all accidents, which occur frequently by the carelessness of servants, independent of those common to all travellers, | *bar hama wākiāt nigāh dāshta bashem ki az ghaflat i naukaran wāki mī sharad [siwu,e har] waridāte ki bar musafirān mī uftad mā ra bāyad ki hama asbāb-rā ba tarah-i-khub bi-bandem. ['ilā wa,e ūn hama.]* |
| come, chairman, in whose service are you and when did you arrive in Balkh ? | *ai hammāl ! shumā naukar-i-kīsted o kai ba balkh rasīded ?* |

| | |
|---|---|
| how many other chairmen are with you ? | *hammālān-i-dīgar hamrāh-i-shumā chand nafar and?* |
| desire the people always to pitch the tents near water, and, if possible, under trees, | *mardumān-rā bi-go ki hamesha nazd-i-āb, o agar mumkin ast zer-i-dir akhthā, khaimahā istāda bi-kunand* [or *bar pā bi-kunand*] |
| are they all your countrymen only, or your relations ? | *eshān hama ham-watanān-i-shumā and, yā khweshān-i-shumā ?* |
| what tribe of chairmen is there here who make more money than the rest ? | *kudām ṭā,ifa,e hammālān ast ki az dīgarān ziyāda pūl hāsil mī-kunand ?* |
| what district is this village in, and who is the magistrate of it ? | *īn dih dar kudām ta'alluka ast, o hākim-i-ān kīst ?* |
| how very highly cultivated the country is, through which we passed to-day ! | *mulke ki mā az ān imrūz guzăshta em* [*chi ābād ast*] ? [*chi bisiyār mazāri', mazrū' ast* ] |
| tell the proprietor of that village to send some of his people in the evening to beat up the game for us, | *zamīndār-i-ān dih-rā bi-go, ki chand mardumān-i-khud-ash-rā ba wakt-i-shām bi-firistad ki eshān barā,e masaid-rā gird biyāwarand* |
| take care that everything is paid for, and that no violence be used against the villagers, | *khabardār ki kīmat-i-har chīz dāda shavad, o ba dihkānān* [*zabar dastī*] *karda na shavad* [*zulm, tazallum* ] |

*Exercise*—A miser said to a friend, "I have now a thousand rupīs, which I will bury out of the city, and I will not tell this secret to any one besides yourself" In short, they went out of the city together, and buried the

money under a tree. Some days after, the miser went alone to that tree, but found no signs of his money He said to himself, "Excepting that friend, no other has taken it away; but if I question him he will never confess. He therefore went to his house, and said "A great deal of money is come to my hands which I want to put in the same place; if you will come to-morrow we will go together" The friend by coveting this large sum, replaced the former money and the miser the next day went there alone and found his money He was delighted with his own contrivance, and never again placed any confidence in friends.

---

## COUNTRIES AND TOWNS.

| | |
|---|---|
| Aleppo, | *ḳalb* |
| Bassora, | *baṣra* |
| Bushir | *būshahr abūshahr* |
| Bokhara, | *bukhārā* |
| Bagdad. | *baghdād.* |
| Balkh, | *balkh.* |
| Baalbec, | *ba albak* |
| Canaan | *kan an* |
| Constantinople, | *istambul; ḳusṭunṭuniya.* |
| Damascus | *dimishk* |
| Greece | *yunān, rūm.* |
| Ispahan, | *isfahān ispahān.*<br>*sipahan* |
| Jerusalem, | *yarūsalam.*<br>*ḳuds; urshalīm.*<br>*makdis*<br>*baitu-l-muḳaddas.* |
| Khiva, | *khaiva.* |
| Kashgar | *kāshghar* |
| Khorassan | *khurāsān.* |

| | |
|---|---|
| Mecca, | *maka, kibla.*<br>*k'aba* |
| Shīrāz, | *shīrāz* |
| Turkey, | *rūmiya, mulk-i-rūm.* |
| Yemen, | *yaman* |

---

## SEAS AND RIVERS

| | |
|---|---|
| Aral, | *bahru-l-āral.* |
| Azov, | *bahru-l-abyaz* |
| Black Sea, | *bahru-l-aswad* |
| Caspian, | *gaug, bahru-l-k͟hazar.* |
| Euphrates, | *farāt* |
| Indus, | *daryā,e sind*<br>*abāsīn, āb-i-hind.* |
| Nile, | *rūd-i-nīl* |
| Persian Gulf, | *bahru-l-fāris*<br>*k͟halīj-i-fārs* |
| Red Sea, | *bahru-l-ahmar.* |
| Tigris, | *dajla*<br>*nahru-s-salam.* |

---

| | |
|---|---|
| anchor, | *langar* |
| admiral, | *amīru-l-bahr* |
| abyss, | *lajjat, 'ākūl* |
| a boat, | *māshūh, safīna, zaurak,* (skiff) *būsī* |
| a blow, | *lutma,* (of waves) *talātum.* |
| compass, | *kutb numā* |
| chart, | *naksha,e bahr* |
| cable, | *zanjīr-i-langar, katāj* |
| captain, | *nā k͟hudā, kishtī-ban.* |
| cabin (of a ship), | *dabūs*<br>*dabūsa* |
| capstan, | *āhanjad* |
| dock, | *gūdī, sinār.* |

| | |
|---|---|
| a swimmer, | *shināwar, shinār.* <br> *shināb* |
| swimming, | *shinā.* |
| wharf, | *furza, farūd-gāh-i-jahāz* |
| water, | *āb* |
| „ shallow, | *āb-i-tunak* |
| „ deep, | *āb-i-'amīk* |
| „ running, | *āb-i-rawān* |
| „ still, | *āb-i-ghair mutaharrik.* |
| wave, | *mauj* (pl *amwāj*) |
| wind, | *bād*, (cold, boisterous) *bād-i-sarsar* |
| „ stormy, | *bād-i-tund* |
| „ fair, | *bād-i-shurta* |
| „ adverse, | *bād-i-mukhālif.* |
| „ hot, | *bād-i-samūm* |
| „ -vane, | *bād-numā* |
| whirlpool, | *gird-āb, warta, āb-i-gardish* |
| north, | *shamāl* |
| south, | *janūb* |
| east, | *mashrik* |
| west, | *maghrib* |
| north-east, | *mā bain-i-shamāl o mashrik* |
| south-east, | *mā bain-i-janūb o mashrik* |
| to blow (like the wind), | *wazīdan* |
| to coil a rope, | *rassan pechīdan* |
| to embark, | *bar kishtī sawār shudan* |
| to founder, | *ghark shudan* |
| to let go the sail, | *bād-bān pā,īn kardan* |
| to let go the anchor, | *langar kardan* |
| to row, | *halīsa zadan* |
| to swim, | *shinā kardan* |
| to steer the ship, | *jahāz-rā gardānīdan* |
| to set sail, | *bād-bān bar dāshtan.* |
| to strike (ground), | *ba zamīn chaspīdan* <br> *ba zamīn nishastan.* <br> *ba koh khurdan.* |

| | |
|---|---|
| can you teach me both the Persian and Arabic languages? | *marā har dū zabān fārsī o 'arabī mī-tawānīd āmokhht?* *marā [ta'līm-i-har dū zabān] mī-tawānīd dād [dar har dū zabān ta'līm]* |
| what are the best books? | *āyā bihtarīn-i-kitābhā kudām and?* *kudām az kitābhā bihtar ast?* |
| do not allow me to pronounce badly, | *marā bad talaffuz kardan ma dih* *ma guzār ki man bad talaffuz bi-kunam* |
| do not use so many hard words, | *chandīn lafzhā,e mushkil ba kār nayār* (or *mayār*) |
| tell me a short history, or the news of the day, for, unless we converse much together, how can I learn to speak? | *marā kiṣṣa,e khurd yā akhbār-i-īmrūzhā bi-go zīrāki agar bisyār guft-o-gū baham na khwāhem kard, [chigūna] guftan khwāham tawānist [chi taur]* |
| your business is to teach me the real pronunciation and practice of the language, | *kār-i-shumā īn ast, ki marā barābar talaffuz o ist'imāl-i-zabān biyāmozed* |
| is this correct or not? | *īn barābar ast, yā na?* |
| pray, sir, in your opinion, is the Arabic or Persian language the more difficult? | *sāhibā dar rā,e shumā kudām mushkil-tar ast 'arabī yā fārsī? jawāb-i-īn sū,āl bi-farmāyed* |
| as to the difficulty of the Arabic there can be no doubt, but it is more necessary than the Persian, we therefore are striving to learn it Can you teach us? | *ba nisbat-i-mushkilāt-i-zabān-i-'arab shakk nīst, magar az zabān-i-fārs zarūr-tar ast, az īn sabab īn-rā koshish-i-āmokhhtan mī-kunem āyā marā dars dādan mī-tawāned?* |

| | |
|---|---|
| if you obtain an acquaintance with the inflections of words, which is to be attained from the grammar only, your progress will then soon be complete, | *agar az gardān-i-alfāz o muhāwara shumā muttaliʻ* [or *wākif*] *khwāhed shud ki fakat az sarf o nahw hāsil mī-shavad* [*ʻilmiyat-i-shumā zūd kamāl khwāhad girift*] [*ʻilmiyat-i-shumā kāmil khwāhad shud*] |
| it is true, for we can neither apply the words properly, nor do we know the reason of their application, without the grammar, | *rāst ast, zīrā ki mā alfāz-rā ba khūbī istiʻmāl kardan na mī-tawānem, o be sarf o nahw* [*tarīk*]*-i-istiʻmāl-i-ānhā na mī-dānem* [*wajh*] |
| sir, your remark is just, and I am surprised that other English gentlemen do not think the same way, | *sāhibā, kaul-i-shumā rāst ast, o man taʻajjub mī-kunam ki sāhibān-i-dīgar chunīn* [*na mī-andeshand*] [*khayāl na mī-kunand, ba ghaur na mī-pardāzand*] |
| in European languages we reckon eight or nine parts of speech, in Persian you reckon only three, viz the noun, the verb, and the particle, | *dar zabānhā,e farang mā haft yā nuh kism-i-kalimāt mī-shumārem, ammā dar zabān-i-fārsī sirf si kism, yʻanī ism, o fiʻl, o harf* |

*Exercise*—A horseman went to a city, and hearing there were many thieves in the place, said to his groom at night, "Do you sleep, and I will keep watch, for I cannot rely on you" The groom answered, "Alas! my lord, what words are these? I cannot consent to be asleep and my master awake" In short, the master went to sleep, and three hours afterwards awoke, when he called out to the groom, "What are you doing?"

He answered "I am meditating how God has spread the earth upon the water" The master said, "I am afraid lest the thieves come and you know nothing of it." He replied, O my lord! rest satisfied, I am on the watch." The horseman went to sleep again, and awaking at mid night, he called out, "Holloa, groom! what are you doing?" He answered, I am considering how God has supported the sky without pillars" He replied "I am afraid that amidst your meditations the thieves will carry away the horse." He replied, "O my lord! I am awake how can the thieves come?" The cavalier again went to sleep and an hour of night remaining he awoke, and asked the groom what he was doing He replied, "I am considering since the thieves have stolen the horse, whether I shall carry the saddle upon my head to-morrow, or you, sir"

## Lesson 51 —With a Persian Officer.

*sabaḳ panjāh o yakum dar guft-o-gū,e ba sarhange fārsī.*

| | |
|---|---|
| the recruits will go to ball practice every evening, | *sipahīyān-i-nau-ra* [*har shām bard-i mashḳ-i nishan zadan bayad raft*] [*bu yad ki ba ḳawā'id-i gulūla andāzī bi ravand*] |
| there will be an inspection of arms to-morrow morn ing; see that they are all very clean, | [1] *farda alā-i-ṣabah* [*san-dī-dana,i asliḥa*] *khwāhad būd bi-bīn ki ānhā hama durust ṣāf bāshand.* [*muāyana,eh-i asliha; or mulāḥaṣa,i asliḥā*] |

[1] *asliha*, plur of *silāḥ*, military arms.

| | |
|---|---|
| take care that the supernumerary arms are cleaned every day, | *khabardār ki* [*asliha,e afzūd*] *har rūz sāf karda shavand* [*asliha,e ziyād, asliha,e zā,id*] |
| bring me a written report of the company daily, | [*rūz marra ittilā' nāma,*]*e dasta,e sipāhīyān biyār* [*har rūz ittilā'-i-nawishta*] |
| when was this man enlisted? | *kudām wakt īn sipāhī mulāzim shuda būd?* *nām-i-īn 'askarī kai dākhil-i-daftar-i-lashkar shud?* *chand muddat īn sipāhī mukarrar shuda būd?* |
| press the butt well to the shoulder, | *ba shāna mazbūt kundāk-i-tufang bi-guzār* |
| pull the trigger strong with the middle finger, | [1] *ba angusht-i-miyāna kamān-rā mazbūt bi-kash* |
| tell off the company into three sections, | *dasta,e sipāhīyān-rā dar si farīk bi-kun* *munkasim-i-dasta,e sipāhīyān-rā ba si kism bi-kun* |
| the company will wheel in echelon of sections, | *dasta kajī* [*ba sūrat-i-naird bān*] *khwāhad shud* [*ba mānind-i-zīna*, or *ba misal-i-zīna*] |
| at what time does the battalion march to-morrow morning? | *kudām wakt fauj-i-piyādagān farda subh kūch khwāhad kard?* |
| how many men are for piquet to-night? | *chand sipāhīyān imshab ba tilāya and?* |
| pray, sir, to what regiment do you belong? | *sāhibā, shumā ba kudām fauj* [*ta'alluk*] *dāred?* [*ilāka, nisbat*] *sāhibā, shumā dar kudām fauj* [*mansab dāred*]? [*mukarrar ed*] |

[1] *angusht-i-shahādat*, fore-finger

| | |
|---|---|
| is your whole regiment at present on duty here, or elsewhere? | *dar īn rūzhā īn ja tamam fauj muta aiyn ast ya dar jā,e dīgar?* |
| do you know where it was first raised? | *shuma mī-dāned kujā dar awwal īn fauj [mukarrar] shuda būd? [bar pā; jama]* |
| what rank do you hold, and how long have you been an officer? | *kadam uhda dāred o [az chand rūz] uhdadār būda ed? [az kai.]* |
| what is your pay and do you receive the whole monthly or not? | *mawajib i shuma chist, o mahana tamām mī-gīred yā na?* |
| under such officers as you in our army how many men are generally placed? | *zer dast i uhdadāran mi-sal-i-janub dar fauj-i-ma chand sipāhīyān kasb-u-l mamūl guzāshta mī shavand?* |
| when you are stationed any where in the country does the magistrate of the place where you are on duty ever make you a present of anything, or not? | *wakte ki dar mulk ba ja e [mukarrar] mī shaved hakīm i maura chīze in am gahe mī-dihad, ya na? [muta aiyn ta aiyn karda.]* |
| pray tell me, when any of your soldiers are guilty of oppression on the country people, what steps do you take to prevent such an offence again? | *mihrbānī karda bi farmāyed ki chun kase az sipakīyan-i-shuma bar dihkānan zulm bi-kunad o mujrim sha vad, dar rafa kardan-i ān jurm chi [fikr] mī kuned? [tadbīr]* <br> *wakte ki kase az sipāhīyān-i-shuma ba zulm kardan bar dihkānān mujrim mī sha vad, dar daf'a kardan-i-an jurm chi mī-andeshed?* |

| | |
|---|---|
| does a soldier's continuance on guard last from sunrise till nine o'clock, or till twelve o'clock? | *az tulū',e āftāb tā sā'at-i-nuh-i-subh sipāhī [pāsbānī] mī-kunad, yā tā zuhr?* [*bar makām-i-pāsbānī tawakkuf*] |
| have you clearly understood all that I have said, or not? | *hama sukhanān ki man gufta am, shumā ba khūbi fahmīda ed, yā na?* |
| be not in the least apprehensive in answering me, speak whatever you please without reserve, I will not take it in the least amiss, | *dar jawāb dādan ba man hech andesha ma kuned, harchi mī-khwāhed be lait o la'all bi-goyed, hargiz bad na khwāham burd.* |

*Exercise*—A certain man went to a darwesh, and proposed three questions First "Why do they say that God is omnipresent? I do not see Him in any place, show me where He is" Second "Why is man punished for crimes, since whatever he does proceeds from God? Man has no free will, for he cannot do anything contrary to the will of God and if he had power, he would do everything for his own good" Third "How can God punish Satan in hell-fire, since he is formed of that element, and what impression can fire make on itself?" The darwesh took up a large clod of earth, and struck him on the head with it The man went to the *kāzī* and said, "I proposed three questions to such a darwesh, who flung a clod of earth at me" The *kāzī* having sent for the darwesh, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The darwesh replied, "The clod of earth was an answer to his speech he says he has a pain in his head, let him show the pain, then I will make God visible to him and why does he make a complaint to you against me; whatever I did was the act of God,—I did not strike him without the will of God,—what power do I possess?

and as he is formed of earth, how can he suffer pain from that element?" The man was confounded, and the ḥājī highly pleased with the darwesh's answer.

---

## LESSON 52.—MILITARY AFFAIRS—*Umūr-i-jang*

| | |
|---|---|
| accoutrements, | *sāz o yarāk-i sarbāz*; (halberd) *ḳarda*. |
| ally | *madad-gār* |
| ambassador, | *rasūl; elchī; safīr; mursal*. |
| ambush, | *kamīn*; (ambuscade) *kamīngāh*. |
| arm, | *silāḥ; silāḥ-i-jang*. |
| " | (to take off) *az badan silāḥ kushādan*. |
| " | (to put on) *bar badan silāḥ* [*poshīdan*], [*ārāstan; bastan*.] |
| armed, | *musallaḥ*; (to be) *asliḥa bar badan dāshtan*. |
| armourer | *āhangar; silāḥ-sāz*; (armoury) *silāḥ-khāna*. |
| army | *lashkar; askar; jaish*. |
| arrow | *tīr; paikān*. |
| artillery | *top-khāna* (battery, *tabiyat; morcha*. |
| attack, | *ḥamla; yūrish*. |
| battalion, | *fauj* |
| battle | *jang; kār-zār* |
| " | (axe) *tabar zīn*. |
| bayonet, | *sar nīza-e tufang* |
| a blow, | *sīla lat-ma; sīlī* |
| a bow | *kamān; kaus*. |
| brave, | *bahādur; dilāwar; shujā'*; [illegible] *shujā'at*. |
| bravery, | *shujā'at; dilīrī* |
| camp, | *khaima-gāh-i-lashkar; mu'askar* |

cannon, *top*
captain, *sardār-i-jamā'at, ṣad-bāshī*
captive, *asīr, giriftār-i-jang*
cartouche, *toshdān, kīf,* (cartridge) *fishang*
clean, *sāf, be zang, mujallī.*
coat of mail, *jaushan*
commandant, *kila' dār, mu'askir*
company, *jamā'at-i-sad laskarī.*
comrade, *mushārik, sharīk, rafīk*
conquered, *maghlūb, makhūr, maftūh, musakhkhar,* (conquering) *taskhīr,* (conqueror) *kishwar-kushā, mansūr*
council of war, *mashwarat-i-jang*
court martial, *'adālat*
coward, *nā mard, buzdil, kam jurat, jabān.*
cowardice, *nā mardī, buzdilī*
crime, *khatā, taksīr*
defeat, *shikast*
deserter, *gurezănda, mafrūr, manjūz.*
detachment, *dasta,e lashkar*
dirty, *zanq ālūda, ghair mujallī, palīd, ghalīz*
discipline, *nizām, zabt o rabt-i-lashkar, intizām*
ditch, *tarak, khandak, maghāra.*
drum, *kos, tabl*
enemy, *dushman*
executioner, *jallād*
fine, *jurmāna, jarīma, musādira*
flag, *nishān, bairak,* (standard) *rāyat*
flank, (right) *maimana,* (left), *maisara,* (centre) *kalb,* (wing) *janāh*
ford, *ubūr-gāh, pā-yāb, āb-guzār*
fort, *kila', hisn-i-hasīn, hisn-i-matīn,* (citadel) *hisār,* (impregnable) *hisn-i-ghair madkhal, hisn-i-mumtani'u-l-wusūl, hisn-i-mumtani'u-d-du-*

| | |
|---|---|
| | *khal*; (a small turret) *burj* (plur *burûj*); (trenches) *morchâl*; *mukâsir*; (a refuge) *malâz*; *malja*; *ma hil.* |
| general, | *pesh-ähang*; *pesh-rav* |
| gladiator, | *silâh-shor*; *shamshir-baz* *shamshi zan.* |
| gun, | *tufang*; *madfa*; (rifle) *tufang-i nâbdar*; (barrel) *lûla*; (hammer) *kâshlâk*; (equipment) *sâz o yarak i top*; (carriage) *'araba i top*; (fore sight) *pesh bin*; (back sight) *pas bin*; (sight) *bin i-tufang*; (shot large) *gula i top*; (cock) *chakmak*; (bullet) *ghulula* (powder) *bârut.* |
| helmet (iron), | *tark*; *khaul* *maghfar* |
| horse and foot, | *sawar o pyada* |
| hostage | *yarghamal* *girau*; *kafil* |
| hurler (quoit), | *charkh andâz* |
| inspection, | *mulahaza* *mu aiyana*; (inspector) *nazir* |
| interpreter, | *mutarajjim*; *tarjumân.* |
| irregular | *be zabt*; *be nasq*; *be nazm.* |
| kit, | *chû yarâk*; *asbab-i-sipâhiyana* |
| magazine, | *makhzan* (powder) *barût-khâna.* |
| march, | *kûch* |
| a mediator | *myânji*; *myândâr*; *wâsit*; *wasi t* |
| mediation, | *myânagi*; *tawassut*; *wasatat* |
| military profession, | *sipâh gari* |
| military tactics, | *nazm o nasq-i-askar* |
| mud, | *khilâb*; *lâ,e*; *gil.* |
| a muster | *shumâr*; (to) *shumâr-i fauj giriftan.* |
| mustered, | *saf zada.* |
| mutineer | *bâghi* *munharif*; *tughiyân-afroz.* |
| mutinous, | *baghi*; *fasâdi* |
| mutiny, | *baghâwat*; *fasâd* *inhirâf* |

| | |
|---|---|
| news, | *khabar*, (doubtful) *afwāh* |
| neutral, | *ghair-i-muta'allak*, *musāwī*, *bejānib-dārī* |
| neutrality, | *tasāwī*, *'adm-i-jānib-dārī* |
| officer (military), | (commanding) *'uhdadār-i-mukhtār*, (commander-in-chief) *amīru-n-nizām*, (general) *sipāh-sālār*, (lieut.-gen.) *amīr-i-tomān*, (major-gen.) *amīr-i-panj*, (colonel) *sartīp*, (lieut.-col.) *sarhang*, (major) *yah-var*, (captain) *sad-bāshī*, (lieut.) *nā,ib*, (serjeant) *'uhdadār-i-khurd* |
| omen, | *shugūn*, *fāl* |
| parade, | *sān*, *kawā'id* |
| pass (mountain), | *darra*, *guzar-gāh-i-koh*, *shi'b-i-jabal*, *ma'bar-i-koh* |
| passport, safe conduct, | *kāghaz-i-amān*, *khatt-i-rāhdārī*, *ba-rāt-i-salamī* |
| pay, | *tankhwāh*, *muwājib*, *mushāhira*, *mā-hiyāna*, (arrears) *bakiya,e muwājib*, (advance of) *peshgī,e tankhwāh*; (pension) *idrār* |
| peace, | *sulh* |
| piquet, | *tilāya*, (vanguard) *tălī'at*, *mukaddama* |
| pistol, | *tamăncha*, (revolver) *mudahrij*, *tam-ancha,e shish khānadār* |
| plunder, | *ghanīmat*, *ghārat*, *yaghmā*, *tārāj*. |
| punishment, | *siyāsat*, *sazā* |
| pursuit, | *ta'ākub* |
| quarter, | *al amān*, *amn*, *amān* |
| recruit, | *tāza-'askarī* |
| regulations, | *ā,īn* |
| retreat, | (to) *hazīmat namūdan*, *pas pā shudan*, *pusht dādan*, *pas nishastan*, *firār kardan*, *rū,e ba gurez nihādan* |
| review, | *mulāhaza,e kawā'id* |

| | |
|---|---|
| | *masāff āzmūda*, (for religion) *mujāhid* |
| wound, | *zakhm*, *resh*, *jarāhat.* |
| the wounded, | *zakhmiyān*, *majruhān* |
| wrestler, | *kushtī-bāz* |
| to raise the standard, | [*nasb-i-rāyat*] *kardan* [*rāyat bar pā*] |
| to hit the mark, | [*nishāna-rā*] *zadan* [*ba hadaf*, *ba āmāj*] |
| to collect an army, | *lashkar-e jama' kardan* |
| to punish (a person), | [*kase-rā*] *siyāsat kardan*, *siyāsat namūdan*, *'ukūbat kardan* |
| to pursue the enemy, | *ta'ākub-i-dushman kardan*<br>*darpai,e dushman* [*būdan*] [*uftādan*]<br>*'akab-i-dushman giriftan*<br>*dar 'akab-i-dushman raftan.* |
| to pitch a tent, | *khīma istāda kardan*<br>*khīma zadan* |
| to strike a tent, | *khīma bar andākhtan.*<br>*khīma bar kandan* |
| to stick in the mud, | *ba wahal giriftār shudan*<br>*dar kasa'at māndan* |
| to proclaim (by beat of drum), | *manādī* [*kardan*] [*zadan*, *dādan*] |
| to proclaim, | [*mashhūr*] *kardan* [*tashhīr*] |
| to consult, | *ba kase* [*mashwarat*] *kardan* [*maslahat*, *tadbīr*] |
| to draw a sword, | *ākhtan* (root *ākh*) |
| to plunder, | *māl-rā ghārat kardan*, *māl-rā ba yaghma* [*burdan*] [*āwardan*] |
| to ravage, | *mulk-rā* [*pā māl kardan*] [*wairān sākhtan*] |
| to besiege, | *jā,e-rā muhāsara kardan* |
| to march, | *kūch kardan*, (advance) *pesh raftan*, *kadam peshtar guzāshtan.* |
| to attack, | *bar kase hamla kardan* |

| | |
|---|---|
| to fortify | *jā-e-rā [kāṭ-ār] kardan [mak pir];* (firm square) *burj bastan.* |
| to fire a gun | *tar kase tufang-rā khālī kardan.* |
| to wound (a person), | *(kase-rā) majrūḥ kardan; zakhmī kardan* |
| to cross over a river | *az daryā guẓashtan.*<br>*az daryā ubūr kardan.* |
| to advance | (boldly) *makrif o ghairat nigum pesh raftan* |
| to arrange, | (artillery) *m echa-e top-khāna a rā tan;* (intern bment) *(morchāl) r khtan.* [*kandak ra khandak*] |
| to blow up, | *ba barut kase-rā ba hawā [bardan]* [*afsandan d dan*] |
| to cock a gun | *chakmak-rā sar paya āwardan;* (half cock) *chakmāk ra tar nim p ,a kashidan* |
| to escalade | *nardban tar dīwār guẓashtan* |
| to flash in the pan | [*t fang e chakmāk*] *gul kardan* |
| to hold out to the la t, | *tā nihāyat hālat-i lāchari dar muka bilat koshish namudan* |
| to impress | *kase rā ba sukhra giriftan* |
| to stockade | *jā-e dar sangar kardan.* |
| to storm, | *bar kila yurish āwarda* [*ru ahkhar*] *namudan* [*tarkh̲ir*]; *kila az hamla fath kardan;* (storming party) *kasāne ki yurish barda az rakhna kaql i-dākhil i-jā-e kunand* |
| to stand a charge | *tab-i hamla-e dushman dāshtan.* |

*Exercise*—Certain Arab merchants went to a king of Persia, and exhibited some fine horses for sale. The king liked them very much, and bought them. He gave the merchants two lakhs of rupis over and above the purchase and told them to bring more horses from their own country as soon as possible. The merchants upon

this agreement, took their leave. One day afterwards, the king being exhilarated with wine, said to the wazir, "Make out a list of all the fools in my dominions" The wazir represented that he had already done so, and had put his majesty's name at the very head of the list The king asked why so He replied, "Because you gave two lakhs of rūpīs for horses to be brought by merchants, for whom no person is security, neither does any one know what part of Arabia they belong to, and this is a sign of the greatest folly" The king said "But if the merchants should bring the horses, what is then to be done?" The wazir answered, "Sire, if they should be such fools as to bring the horses, I will insert the names of the merchants at the head of the list, and your majesty's name will in that case occupy only the second place"

## Lesson 53.—With a Head Servant

*sabak panjāh o siwum dar guft-o-gū,e mā bain shakhse farang o darogha,e khuddām*

| | |
|---|---|
| do you speak our language? | *āyā ba zabān-i-mā sukhan mī-goyed?* |
| yes, sir, I can speak a little English, | *bale, sāhib, man kadre zabān-i-inglisī mī-tawānam guft.* |
| I have not yet learned to speak Persian, | *tā [hāl] zabān-i-fārsī guftan nayāmokhta am [hanoz]* |
| where do you now live? | *aknūn kujā manzil dāred?* <br> *ilhāl būd o bāsh kujā [mī-kuned]? [dāred]* |
| pray what is your name? let me know also your master's name, | *nām-i-shumā chīst, o nām-i-[mālik]-i-khud ba man bi-go [arbāb]* |

| | |
|---|---|
| how long have you been in that gentleman's service? | *a. chand wakt [dar naukarī, e ān ṣāḥib mulāzim ba'is ed]? [dar (or ba) naukarī e ān ṣāḥib mashghūl ed.]* |
| where is your native country and how far may it be hence? | *[waṭan] i-shumā kujā ast o az īn jā chi ḳadar dūr bāshad? [zād būm i maulid]* |
| do people in general go there by land or water? | *az rah-i khushkī yā tarī hama marduman aksar an jā mī-ravand?* |
| what is the most important article of trade in that country and what things are produced in greatest abundance there? | *dar ān mulk kudām jins ba iktar i-tijārat ast o kudām chīz ba [afzūnī] dar ān jā paida mī-shavad? [kasrat firāwānī afzūk.]* |
| are your parents alive or not, and do you ever go to see your relations and friends? | [1] *wāl dain i shumā zinda and yā na o ba mulāk t kardan i khweshān o ḳarīban o dostān gahe mī-raved, yā na?* |
| do you know at what rate copper sells in the market here? | *ayā mī-dāned īn jā bā ku dām nirkh dar bāzār mis farokhta mī-sharad?* |

---

[1] visiting the sick, *ayādat kardan.*
visiting one's spiritual guide *ziyārat kardan-i-murshid*
visiting one's parents { *ḳadam bos shudan-i wālidain.* / *ḳadam bosa dādan-i wālidain* / *ziyārat kardan i wālidain.* }

| | |
|---|---|
| what, cannot you even say that one penny's worth of copper will be the weight or size of a penny or not? | *mut'ajjibam, ki shumā na mī-tawāned guft, ki āyā mis, ba kadar-i-yak fils, barābar-i-wazn o andāz-i-yak fils khwāhad būd, yā na?* |
| do you know nowadays at what rate a quart of milk sells in the city, and in the country for how much? | *dar īn rūzhā ba chi nirkh yak asār-i-shīr dar shahr farokhta mī-shavad, o dar dihāt ba chand?* |
| you may now depart, | *shumā-rā rukhṣat ast?*<br>*shumā murakhkhas ed*<br>*shumā rukhṣat [bi-gīred]*<br>*[shaved]* |

*Exercise*—A certain king had a wise wazir, who resigned his office, and employed himself in worshipping God The king asked the nobles what was become of the wazir, they answered, that having quitted his exalted station, he employed himself in serving the Deity The king went to the wazir, and asked, "O wazir, what offence have I committed that you quitted my service?" He answered, "Sire, for five reasons have I done this firstly, because you used to sit and I remained standing in your presence, now, I serve God, who has commanded me to sit at the time of prayer secondly, you ate whilst I was looking on, now, I have found a Providence who eateth not himself, but sustains me thirdly, you slept, whilst I watched, now, I have a master who knows not slumber, but protects me whilst I rest fourthly, I was always afraid, that if you should die I might experience some misfortune from enemies, now I serve a God who is immortal, neither can enemies do me any injury fifthly, with you I was afraid, that if I should have committed a fault, you would not have forgiven me, but He whom I now serve is so merciful, that if I commit a hundred sins every day he pardons me"

## Lesson 54.—Between a European Doctor and a Persian Patient

*sabaḳ panjah o chihārum dar guft-o-gū,e mā bain ṭabīb,e az farang wa bīmār-i fārsī*

| | |
|---|---|
| tell me what is the matter with you, | *shumā rā [chī] shud? [chī ast.]* <br> *marā bi-go, [ḥālat-i-shumā chīst]? [chi dard dared.]* |
| how long have you been ill? | *az chand bīmār būda ed?* |
| how did the fever attack you at first? | *ba awwal, ba chi ṣūrat tab girifted?* <br> *ba awwal ba chi ṣurat tab shumā rā girift?* <br> *ba awwal chigūna tab ariẓ shud?* |
| with great coldness, shivering pains in all my limbs, headache, and a sensation in my back as if one were pouring cold water down my backbone | *ba bisyār sardī wa [larza] wa dard i andām, wa dard i sar wa shāna-i pusht chunān ki kase āb-i sard bar ṣulb-i-man faro mi-resad [ra sha; irti ash; ḳusha'rīrat]* |
| after some time a perspiration broke out, which relieved me much, and I fell asleep, | *b ad az chande araḳ a-a ṣā bar āmad kar d in i marā bisyār ṣafa [or sh fā] bakhshīd o dar khwāb raftam.* |
| what medicine have you taken? | *[dawā] chī ḳism khurda ed? [ṭabb]* |
| none with any regularity | *hech [pai dar pai] na khurda am. [mutawātir ba iḳtiyāṭ]* |
| you must take some active medicine, | *bāyad ki shumā dawā,e [ḳawī] bi khured. [muḳawwī; pur zor; mus,hil; is,hal]* |

| | |
|---|---|
| I suppose you have no appetite, | *gumān dāram ki shumā-[rā ishtihā nīst] [ishtihā na dāred]*<br>*tasauwar dāram ki shumā-rā k͟hwāhish-i-t̲a'ām nīst* |
| let me feel your pulse, | *nabz-i-k͟hud-i-tān-rā ihsās kardan marā bi-dihed*<br>*dast-i-k͟hud-i-tān biyār ki nabz-i-shumā bi-bīnam* |
| put out your tongue, | *zabān-i-k͟hud berūn bi-kash*<br>*zabān-i-k͟hud-rā badar bi-[namā] [āwar]*<br>*zabān-i-k͟hud nishān bi-dih* |
| I suspect there is something wrong with your liver, | *rā,e man ast ki dar jigar-i-shumā chīze bīmārī ast*<br>*gumān kunam ki [dar jigar-i-shumā chīze 'aib ast] [shumā-rā marz-i-jigar ('āriz shuda ast) (ast)]* |
| let me well examine it, does that pain you? | *ba k͟hūbī ān-rā dīdanam bi-dih, az īn [darde ihsās mī-kuned]? [fishurdan dar badan-i-shumā darde ast,* or *mī-gīrad]*<br>*bi-guz̲ār ki tashk͟hīs-i-jigar ba k͟hūbī bi-kunam, fishurdan badan-i-shumā dard mī-kunad?*<br>*jigar-i-shumā-rā ba k͟hūbī mushak͟hk͟has kardan bi-dihed, az mālīdan-i-dast-i-man darde mahsūs,* or *ma'lūm mī-shavad?* |
| yes, that is the very spot where the pain is most acute, | *bale dar ham īn jā [dard ziyād] ast ['ain-i-dard, ranj ba shiddat]* |

| | |
|---|---|
| have you any heartburn? | *shumā ra sozish i-dil ast? sozish i-dil [dārad]? [karda ed] shumā rā bīmārī i sozish i dil āraẓ shuda ast? dil-i-shuma sozish dārad?* |
| you must use mercury both inwardly and by friction until a salivation is produced, | [1] *bāyad ki shumā [sībak ba kār biyāwared] [or dawā,e jīwa bi-khwred] ba har dū ṣurat [bāṭina o ba malish berūn ta [ki luʿāb nayāyad]. [dahan i shumā na joshad]* |
| do whatsoever you please with me, for I have great confidence in your prescriptions, | *harchi mī khwāhed bi-kuned, zīrā ki man bar ḥikmat i shumā bisyār iʿtimād mī-dāram [or mī kunam].* |
| I shall send you some medicines; and you are to take them in the evening according to my instructions, | *barā,e shumā chīze dawāhā khwaham firistād; bāyad ki ba waḳt i-shām muwāfiḳ i farmā,ish i man [ba kār āwared]. [ba ʿamal āwared; istiʿmāl kuned.]* |
| do not be persuaded by native doctors to take their medicines, | *az targhīb-i ṭabībān i mulk i fārs dawāhā,e eshān na khwred.* |
| I am well convinced they will do you no good and they may do you much injury | *marā bi-l kull yaḳīn ast ki eshān shumā rā hech fā,ida na khwāhand dād o shāyad shumā rā bisyār ranj bi-dihand* |

---

[1] Inwardly and outwardly *bāṭinan o ẓāhiran.*

| | |
|---|---|
| Persian doctors frequently administer our medicines, but they are utterly unacquainted with them, | *ṭabībān-i-fārsī 'umūman mu'alijahā,e mā isti'māl mī-kunand, magar az ānhā bi-l-kull na wākif and.* |

*Exercise*—One of the kings of Persia sent a skilful physician to the prophet Muhammad (upon whom be peace!) He had been some years in Arabia without any one having come to make trial of his skill, neither had they applied to him for any medicine One day he came to the prince of prophets, and complained, saying, "They sent me to dispense medicines to your companions, but to this day no one hath taken notice of me, that I might have an opportunity of performing the service to which I had been appointed" Muhammad replied, "It is a rule with these people never to eat until they are hard pressed by hunger, and to leave off eating whilst they have a good appetite" The physician said, "This is the way to enjoy health" He then made his obeisance and departed The physician begins to speak when evil would result from his silence, either when there is eating to excess, or when death might ensue from too much abstinence Then, doubtless, his speech is wisdom, and such a meal will be productive of health. (*Gulistān*, chap. iii, tale 4)

---

## NAMES OF PARTS OF THE BODY.

| | |
|---|---|
| arm, | *bāzū*, (-pit) *baghl* |
| back, | *pusht*, (bone) *sulb* |
| beard, | *rīsh*, *khaṭṭ*, (whisker) *zamma.* |

| | |
|---|---|
| [1] belly | *baṭn* (plur *baṭnān*); *shikam.* |
| bladder | *mṡhār*; *shāsha dān*; *masana.* |
| blood, | *khūn.* |
| body | *paikar*; *badan*; *jism*; *tan* *wujūd.* |
| bone, | *ustukhwān*; *azam*; (collar) *tarḳū wat* |
| bowels, | *rūdah* *buṭnān*; (navel) *nāf* |
| brain, | *dimāgh*; *maghz.* |
| cheek | *izār* *āriz*; *rukhsar* |
| [2] chin | *zanakh dan*; *zanakh*; (dimple of) *chāh-i anakh.* |
| countenance, | *tala at.* |
| down | *khaṭṭ-i sabz* *nabat i-āriz* |
| ear | *gosh*; (lobe) *banā gosh* |
| elbow, | *arzan*; *mirfak*; (joint) *mafṣil-i bāzū* |
| eye, | *chashm*; (blue) *azraḳ chashm*; (brow) *abrū*; (lash) *mizhgan*; (lid) *parda,e chashm.* |
| face, | *rū e* *paikar*; *bashra*; *sīmā.* |
| finger | *angusht-i-dasht*; (thumb) *ibhām*; *shust.* |
| fist | *musht.* |
| foot, | *pā,e*; *pā*; (heel) *aḳib.* |
| gall-bladder | *zahra.* |
| gums, | *lisa* (plur *lisā*) |
| hair | *mū,e*; (moustache) *fatha*; *sabīl*; (ringlet) *zulf* |
| hand, | *past*; *yadd* |

---

[1] to creep as an insect *ba shikam raftan.*
wind in the bowels, *bād-i-shikam.*
sensualist, *shikam parwar*; *shikam banda*; *baṭin.*

[2] to wag the chin to talk, *zanakh zadan.*

| | |
|---|---|
| aloes, | *ṣibr* |
| cancer | *khyara*; *saraṭān*. |
| cholera, | *hai a wabā*; *ṣadma,e waba* |
| a cold, | *zukām*; *chāhish*; (to have) *zukām dāshtan*; (to catch) *chāhīdan*. |
| colocinth | *ḥanẓal*. |
| convalescence, | *ab fā* |
| a cough, | *su fa*; (whooping) *siyāh surfa*; (to cough) *surfa kardan*; *surfī dan*. |
| cramp, | *tamaddud*. |
| delirium | *hazl*; *hazian i-makrūr*; (delirious) *haziyān*; *mad-hosh* |
| diarrhœa, | *shikam jārī*; *jiriyan i shikam*; *iṭlāk* |
| a doctor, | *ṭabīb* (plur *aṭibbā*); *ḥakim*; (horse) *baiṭār* |
| dropsy | *istisḳa* (cupping glass) *shukh* : *ḥajamat* |
| fever | *tap tab*; (heat of) *ḥarārat*. |
| giddine s, | *dauran*; *daurun dar sar* |
| gout, | *nikris* |
| gripe, | *pechish* |
| lancet, | *neshtar* |
| leper | *pīs*; *jużām*; *mabrūṣ*; *ahl i-baraṣ*; (leprosy) *baraṣ*; *pīsī* |
| medical art, | *ṭibābat* |
| medicine, | *dawa*; *dārū*; (pill) *habb* plur *ḥubūb*; (powder) *safūf*; (alum) *ab-i zaj i-safaid*; (castor oil) *hmatū raughan i bedanjir*; (opium) *afyūn*; *tiryak*; (quinine) *gina*; (antidote) *tiryāk*. |
| ophthalmia, | *ramad*. |
| a patient, | *bīmār*; *mariẓ*; (disea e) *marẓ*; *bīmarī*; *ranjūrī* |
| plague, | *ṭā ūn*; *waba*. |

| | |
|---|---|
| plaster, | *marham, zamad* |
| a purge, | *jallāb, mushil, shikam-rān.* |
| rheumatism, | *waja'-i-mufāsil* |
| slime, | *balgham,* (clamminess) *luzūjat* |
| to feel weak, | *dar badan nakāhat ma'lūm shudan* / *za'f mahsūs kardan.* |
| to feel stronger, | *dar badan kuwat ziyāda shudan* |
| to feel better, | *az awwal kadre* [*bihtar būdan*] [*ifāka ma'lūm shudan*] |
| to feel quite well, | *sālim shudan* |
| to have jaundice, | *yarkān berūn āwardan* |
| to have small-pox, | *abla,e chīchak berūn āwardan* |
| to have chicken-pox, | *zabrak berūn āwardan* |
| to have fever spots, | *tabkhāl berūn āwardan* |
| to be teething, | *dandān berūn āwardan* |
| to be prevalent, | *ghālib būdan, jārī shudan, kuwat dāshtan, istīlā yāftan* |
| to purge, | *jallāb dādan,* (to take a purge) *jallāb giriftan* |
| to swell, | *waram kardan* |
| to try a remedy, | *'ilāj-i-marze kardan* |
| to vomit, or to wish to vomit, | *kai kardan* / *kase-rā* [*kai*] *shudan* [*tahauwu'*] / *dil-i-kase* [*barham khurdan*] [*tahauwu' shudan*] |
| he is getting worse, | *bīmārī,e o* [*'urūj*] *dārad* [*ziyādatī, rū ba tarakkī*] |
| he is getting better, | *bīmārī,e o rū ba* [*tanazzul*] *dārad.* [*nuzūl*] / *bīmārī,e o kam mī-shavad.* |

## Lesson 55.—Between a Civilian and a Sarishta dar, or Native Official.

*subah panjah o panjum dar guft-o-gū e mī bain āmile az farang o ṣāḥib-i-dīwan.*

| | |
|---|---|
| pray my friend are you somewhat versed in the revenue department? | *dostā i marā bi farmayed ki az kar i-[taḥṣīldārī] khub wākifed yā na? [maḥṣūl]* |
| what do they call a lease, and what its counter part? | *[kabala,] e zamin chi chīs-rā mi-goyand o kabuliyāt chīst? [ijara nama.]* |
| have you any other nameeb for the rate or rent ad justment of lands? | *barā e band o bast wa [khirāj] nām i digar dared? [māl guzārī madkhāl; maddākhil; maḥṣūl.]* |
| should you not recollect another word for the rate then explain the nature of it in detail, | *agar lafz i dīgar barā,e khirāj ba yad-i-shumā na mi-ayad, ḥaḳīḳat i an [tafṣīlwār bayan bi-kuned]. [mufaṣṣal takrir be-kuned.]* |
| do the farmers pay the revenue to government by instalments or in the gross? | *āyā kisht-i-kārān ba sarkār khirāj-rā [ba aḳsāṭ ya ba vakt jumla] mī-dihand. [az ḳarār-i-ḳisṭhā yā mujmil.]* |
| does this species of revenue come in before or during, or after the crop? | *in ḳism-i pūl-i-khirāj pesh yā darmiyān, yā ba d az faṣl ba khizāna [mī rasad]? [mī rasānand]* |

| | |
|---|---|
| does free land, or that not assessed, pay anything at all to government, or not, by way of acknowledgement? | *az zamīn-i-lā-khirāj, yā mu'āfī, chīze khirāj ba sarkār ba taur-i-tuhfa mīdihand, yā na?* <br> *az zamīn-i lā-khirāj kudām māl-guzārī taur-i-peshkash ba sarkār adā mīnamāyand, yā na?* <br> *az zamīn-i-lā-khirāj kudām rusūkhīyat, ba taur-i-hidāya, sarkār hāsil mī-namāyad, yā na?* |
| who used to settle formerly the assessment of the several districts? | *ḳabl az īn band o bast-i-khirāj-i-zamīn kudām shakhṣ mukarrar karde?* |
| in what respects does the county registrar differ from the town or village clerk? | *darmiyān-i-kānūngo o paimā,ish kunanda chi farak ast?* |
| pray tell me the true state of what are called *shikari* portions of a village or farm, | *asl hakīkat-i-ān kaṭ'a,e mauz'a, yā mazr'a ki ān-rā shikamī mī-goyand bifarmāyed* |
| is any paper called a deed of abdication or rejection, and what does it imply? | *hech kabāla,e tark kardan yā lā-d'awā ast yā na, o m'anī,e ān chīst?* |
| in these days, when constables are put over any landholder, is dunage exacted, or not, and to what amount? | *dar īn zamān, wakte ki bar kudāmīn zamīndārān muhassilān* (or *ahl-i-ihtisāb*) *mu'aiyan* (or *mukarrar*) *karda mī-shavand ṭalabāna ṭalab mī-shavad yā na, o ba chi ḳadr.* |

| | |
|---|---|
| [1] in the country does the contracting farmer or the landholder receive the sustenance money? | yu dar ta'alluka naf aka ba [mustajir] mī snarad, yā ba zamīndār? [multazim.] |
| what is the name of the paper which contains an account of the tank orchards, boundaries &c. of any village? | nām i-ān kāghaz ki dar ān tafsīl-i-tālābha alafzār kul lhā e mauza and chi bāshad? |
| they call it muruzina or boundary sketch, | muruzina ya'nī naksha e zamīnyā kāghaz i-[hadd] ban li mī-goyand.[rakba.] |
| why does a servant call himself sarkar khalīfa mihtar &c. | chirā naukare khud rā khitābhā e u-zal ya'nī sarkar khalīfa mihtar o wa-ghaira mī-dihand? |
| that he may appear a great man in the eyes of his master and of the other servants, | u ki dar nazar-i malik-i khud wa nazd-i sā'ir-i naukarān [mu'azzam bi bāshad] [buzurg ma'lum bi-shavad buzurg bi namāyad; mu'azzaz bi bashad] |

*Exercise.*—A certain lawyer had a very ugly daughter who was arrived at a marriageable age; but although he

---

[1] a farmer *barzgar; kishtkār; kāshtkār; dihkān, muzāri'; fallāh;* (of taxes) *ijaradār*

harvest, *hasad* (time of) *hasadat* (a reaper) *hassād* or *h ṣid* (pl *hussad*) (autumnal—of rice) *fasl-i kharīf* (spring—peas barley wheat) *fasl-i rabī';* (wheat) *fasl-i-gandum.*

to sow *kishtan* or *kāshtan* *zirā at kardan.*

a green field *kisht zār;* (sown) *mazra ; mazra a*

a meadow *alafzar; murghzār*

a plough, *kulba* a ploughman, *kulba ran*

offered a considerable dower and other valuables, no one was inclined to wed her. Brocade and damask, and pearls and jewels, will appear disgusting on a bride who is ugly. At last, through necessity, he married her to a blind man. It is said that, in the same year, there arrived from the island of Sarandip (Ceylon) a famous physician who could restore sight to the blind. They asked the father, "Why do you not have your son-in-law cured?" He said, "Because I am afraid that, if he should recover his sight, he will divorce my daughter, who is now his wedded wife. It is best that the husband of an ugly woman should be blind." (*Gulistān*, chap. ii. tale 47.)

## LESSON 56.—ON GENERAL BUSINESS

*sabak panjāh o shishum dar guft-o-gū,e mu'āmala,e 'ām*

| | |
|---|---|
| Here (speaking to a servant), take the draft, and bring the money; be quick, | *ai mulāzim barāt bi-gīr o pūl biyār; zūd shav* |
| what must be done? it is now eleven o'clock, | *chi bāyad kard? aknūn sā'at-i-yāzdah ast* |
| be quick, that I may have the money in time, | *zūd kun ki bar wakt pūl ba dast-i-man bi-rasad* (or *biyāyad*) |
| let me have it by one o'clock, | *ba sā'at-i-yak ān-rā ba man bi-rasān* |
| go to the counting-house, and speak to the head accountant, | *ba muhāsib khāna bi-rau, o ba muhāsib-i-a'ẓam bi-go* |
| tell the accountant to take bank notes, and pay the amount of the draft, | *ba muhāsib bi-go ki dast āwez-i-sarrāfa* (or *sar-rāf-khāna*) *bi-gīr o pūl-i-ān adā kun* (or *bi-dih*) |
| the money must now be sent to Mr. —— | *hālan bāyad ki shumā pūl ba sāhib-i-fulān bāyad fir-istād.* |

man wrote out a charm, and thus prescribed "After dissolving this in rose-water, you must drink it along with your queen, and on your having a son, you must call him *Mihr Munīr*, bestowing on him every science, and all sorts of accomplishments, but beware of marrying him against his consent" Having thus directed, he wandered away This divine prescription being dissolved in rose-water, the king and queen drank it off, and by its blessed influence they had at last a fine healthy boy Whatever the pilgrim had enjoined respecting him was all put in practice.

## Lesson 57 —*In continuation*

[1] *sabak panjāh o haftum dar muttasil-i-mazbūr.*

| | |
|---|---|
| Hārūnu-r-rashīd is clever in collecting bills, | *hārūnu-r-rashīd dar* [*tahsīl-i-karz hoshiyār ast*] [*husūl-i-karz fitnat dārad*, or *wusūl-i-wām khūb mahārat dārad*] |

---

[1] in continuation
- *dar matlab-i-mā sabak*
- *dar matlab-i-bālā,e*
- *dar matlab-i-peshīn*
- *dar matlab-i-mazkūr.*
- *dar matlab-i-mazbūr*
- *dar matlab-i-mākabl*
- *dar matlab-i-mausūf*

In place of *matlab*, the following words may be used —

| | |
|---|---|
| *makāla*, from *kaul* | *tafsīr* |
| *mabāhs* or *bahs* | *tafsīl.* |
| *baiyān.* | *zikr* |
| *takrīr.* | *guft o gū* |

| | |
|---|---|
| see that you are not imposed upon, | *Khabardār ki shumā fareb na khured.* |
| have you compared them with the sample? do they agree? | *ba namūna ānhā-rā mukābil karda ed? [muwāfik and?] [īn misal-i-ān mī-mānad]* |
| two or three packages are superior, | *dū si basta az kism-i-a'lā ast* |
| go and procure a pass for the things that are ready, | *bi-rau o az barā,e chīzhā ki taiyār and khatt-i-rāhdārī ḥāsil kun* |

*Exercise*—When the prince became a man, he one day took leave of his father and went away to enjoy the chase, where a beautiful deer came in sight, grazing on a plain, with a golden collar round its neck. He then gave these orders to the people who were with him:—"You must manage to catch this fawn alive,—surround it on all sides; if we thus get it, so much the better, otherwise, the person over whose head she bounding escapes, must put his horse to full speed after it." Just as they had completely encircled it, the deer all at once made a spring over the prince's own head, the rest checked their horses' reins, while he spurred his horse hard at its heels. She bounded away at such a rate as to leave the attendants many miles behind, and at last outrunning him, vanished from his sight. He then stopped in amazement, himself he knew not where, and his followers far away; neither had he a place to lodge in, nor enough of the day left to return.

### Lesson 58.—*In continuation.*

*sabak panjāh o hashtum dar zikr-i mazkūr*

| | |
|---|---|
| get a boat, and send them on board the ship, | *māshūh bi-gir o chīzhā ra bar jahāz bar kun.* |
| sir the captain's agent said the goods cannot be shipped to-day | *ṣāhibā kār-guzār-i nākhudā guft ki imrūz asbab bar jahāz bār shudan na mī tawanad* |
| don't mind what the agent says but mind what I say, | *ānchi kār-kun mī-goyad bar ān [ma shinau] [khayāl ma kun or gosh ma kun]; magar ānchi man mī-goyam ba [gosh-i jān bi shinau]. [josh o dil bi shinau.]* |
| sir as you bade me, I am going, | *ṣāhibā [chunānchi farmūd-i ed ba muṭābiḳ-i-ān] mī rawam [ba mūjib i farmān.]* |
| go and ask the head accountant when the ship sails and bring me word | *bi rau o az muḥāsib-i a'zam bi purs ki jahāz kai [langar khwāhad bar dāsht] o jawāb biyār [rawāna khwāhad shud]* |
| servant, call the cashier, | *ai nafar khazānchī rā bi ṭalab.* |
| how much was collected yesterday? | *dī rūz chi ḳadar pūl jama shuda būd?* |
| keep the money by you don't pay away any | [1] *pūl rā nazd-i khud nigāh bi-dar ba kase hech ma dih* |

[1] make this money your charge, *īn pūl rā ḥawāla-e khud bi-dar; pūl rā nazd-i khud amānat dār*

what is the discount on the Company's paper ?

[1]sad rūpiya,e kaghaz-i-dīwān-rā chi kasr mī-gīrand?
fī sad rūpiya,e barāt-i-Kampanī bahādur chi kadar tanzīl mī-kunand?

if you purchase the Company's paper of six per cent interest, the discount is two tumans six kirān, if you sell, it is two and a half tumans

dar kāghaz-i-dīwān fī sad shish tūmān sūd mī-gardad, agar bi-kharīd dū tūmān o shish kirān kasr ast, yā bi-faroshed dū tūmān o nīm
agar kāghaz-i-barāt-i-dīwān, ki fī sade shish tūmān sūd mī-dihand, bi-khared dū tūmān o shish kirān kasr mī-gīrand, agar bi-faroshed, fī sad dū o nīm tūmān wazī'at ast

take these four thousand tumans, with what money has been received for bills, and buy Company's paper,

[2]īn chahār hazār tūmān bā m'a ān pūl ki az karzhā wusūl karda shuda ast bi-gīr o barāt-i-dīwān bi-khar

send these letters as directed,

ba muwāfik-i-sar nāmahā,e īn khutūt [rawāna] bi-kun [rawān]

*Exercise*—While in this perplexity, the eyes of the prince lighted on a dwelling, and thinks he, "Well, let me at least learn to whom this house belongs" He then beheld a venerable aged darwesh seated there, to whom, after salutation, he observed, "With your leave may I

[1] Sindh and Punjab Railway Company
jamā'at-i-rāh-i-āhanī,e Sindh o Panjāb

[2] debt, karz (plur kurūzāt), debtor, karzdār

| | |
|---|---|
| if you don't look to everything, who else will? | *agar shumā [ba] har chīz nazar na khwāhed kard ki khwāhad kard? [dar]* |
| I am going out, let me see everything ready when I come back, | *man berūn mī-ravam b'ad az āmadan-i-khudam hama chīzhā barābar [mu'ai-yana] bi-kunam [mu-shāhida, mulāhaza]* <br> *man hālan berūn mī-ravam, khabardār ki pesh az āmadan-i-man hama chīzhā taiyār bāshand* |
| door-keeper, are the counting-house accountants come? | *ai darbān! muhāsibān-i-muhāsib-khāna āmada and?* |
| who is at work in the iron-factory? | *dar kār-khāna,e āhan kudām kas kār mī-kunad?* |
| sir, nobody is yet come, | *sāhibā, kase ila hāl nayā-mada ast* |
| how is this, not yet come?—what time of day do they mean to come? | *chigūna [ast] ki kase nayā-mada ast, ba kudām sā'at-i-rūz eshān irāda,e āma-dan mī-dārand [ittifāk mī-uftad]* |
| this is the case every day, and therefore Mr ——'s work is not yet done, | *har rūz chunīn [ast], o az īn sabab kār-i-fulān sā-hib tā hanoz tamām na shuda ast [ittifāk mī-shavad]* |
| when they come to-day, we will settle this business, | *wakte ki imrūz āyand mā īn kār-rā [faisal] khwāhem kard [faisala, tazkiya]* |
| Saladin is speaking to me daily about this work, | *salahu-d-dīn har rūz az barā,e īn kār ba man guft o gū mī-kunad* |
| when they come send them to me, | *dar wakt-i-āmadan eshān-rā ba man bi-firist* |

*Exercise*.—The sage remarked, "Well this was not your vi iting-day here, pray tell me on what account you have come" They replied, "Worshipful saint, there is a princess named *Badar Munir*; we intended to pay her a visit this is the road and we could not find it in our hearts to pass by without first paying our respects to you" He then said, "Good, do take this prince also along with you; he will at all events see whether *Badar Munir* is more lovely than the ladies of his palace or they fairer than she" To this the fairies agreed, and having handed him to their throne, flew away and in the twinkling of an eye reached the palace of *Badar Munir* The instant that *Mihr Munir* discovered that angel's face bright a the moon, he became enamoured with her while she also admiring his radiant countenance, and flushed by love s magic bloom shone resplendent with the charms of a damask rose.

LE. SON 60.—*In continuation.*

*sabak shattum dar makala e ma kabl.*

| | |
|---|---|
| how long are those Europe good to lie at the custom-house? | *tū chand dar* [*gumruk*] *an asbabhā,e farang khwahad mānd.* [*jakyat khana.*] |
| sir without an invoice to know what they are, how can I bring them? | *sahiba, baghair i fihrist i chizha, chigūna saman awardan mī tawanam ki m alūm am nist?*<br>*sahibā, baghair i fard wasul az bard e shinakhtan chigūna asbab mustakhlis mī tawanam kard?* |
| different sorts of goods pay different rates of duty | *ba asbab-i-kism-i-mukhtalif mahsūl fark d rad*<br>*ba har kism-i-asbab mahsul i-digar ast*<br>*mahsūl i har matā judā judā ast* |

| | |
|---|---|
| by opening the boxes and seeing their value, you will be able to understand, | *az kushādan-i-sandukhā wa az mulāhaza,e kīmat-i-asbāb ba shumā [inkishāf] khwāhad shud [munkashif]* |
| | *az kushādan-i-sandūkhā wa takhmīna kardan-i-kīmat-i-asbāb shumā-rā m'alūm khwāhad shud* |
| sir, I cannot myself open the packages, | *sāhibā, tanhā sandūkhā na mi-tawānam kushād* |
| in opening the packages, the goods may be injured, | *az kushādan-i-bastahā shāyad [nuksān-i-asbāb shavad] [ba asbāb nuksān rasad]* |
| Here, take the invoice and go directly, | *ai nafar! fihrist-i-asbāb bigīr o fi-l-faur bi-rau* |
| | *ai nafar! fard-i-asbāb bigīr o ba zūdī bi-rau* |
| sir, I am going, please to give me the invoice, | *sāhibā, ilhāl mī-ravam, mihrbānī karda fard-i-irsāl ['ināyat] bi-farmāyed [marhamat, 'atā]* |
| at two o'clock the custom-house officer came and opened the boxes, | *ba sā'at-i-dū ['uhdadār]-i-makūt' āmad o sandūkhā kushād ['āmil]* |
| when I have signed each invoice, I will give them to the accountant to be copied, and then send them to you, | *wakte ki ba har fard dastkhatt khwāham kard ān-rā ba muhāsib, az barā,e nakl kardan khwāham dād, wa pas az ān ba tū khwāham firistād* |
| clerk, copy these, and give them to the sergeant, | *[kātibā!] īn-rā nakl bi-kun o ba hawāladār bi-dih [ai muharrir]* |

| | |
|---|---|
| call a blacksmith, and open the boxes; compare the value and quantity of the goods with the invoice then make them tight again, | *ahangar rā bi talab o san dukhā rā bi-kushā; kim at o wazn i-asbab bu bijak mukabil ki-kun ba'd az ān bas* [*bi band*] [*band kun.*] |

*Exercise*.—Three watches of the night glided away in such pleasure, harmony and delight, as human tongue can not express. When these four fairy damsels were about taking leave, they addressed the prince thus: "Come along." He being pierced to the heart with the arrow of love replied "I will not go; if you must set off, by all means depart." On representing this to *Badar Munir* that she might persuade him to take leave, they perceived that she also had no desire to let him away. In this perplexity they observed "Now what is to be done? If we leave him, how shall we show our faces to the holy man? and if we convey him hence in the present posture of affairs she will be offended; the best advice is to wait a little longer till both begin to slumber." After this, with the fatigue of sitting up, both got a nodding; they then gently and artfully raised him on the throne and with some philter lulling him asleep, flew off with him.

LESSON 61.—*In continuation.*

*sabak shast o yakum dar matlab-i peshin.*

| | |
|---|---|
| sergeant when you have signed your name, give them to the cashier | *ai hawāladar wakte ki dast khatt karda bashed anka-rā ba tahwil-dar bi-dihed.* |
| the officer having entered the particulars of every case in his book, and the duty on each article wrote the amount, | *sāhib-kār-i-a lā dar kitab-i khud mutafarrikat wa mahsūl i-har jins zabt karda mablagh it rā* [*darj*] *namūd* [*tahrir; mastūr; tastir; rakum; indiraj; mundaraj*] |

| | |
|---|---|
| taking the invoice, I had to go again, and show it to the head officer, | *i'lām-nāma girifta mara ba huzūr-i-'āmil-i-* [*buzurg*] *bāz raftan wa namūdan zarūr uftād* [*a'zam, a'tā*] |
| having done all this, it had struck four o'clock, and the custom-house was shut, | *ba'd az tamām kardan-i-inhā sā'at-i-chahār shud o gumruk-khāna band gardīd* |
| the next day I delivered the invoice to the officer, | *rūz-i-dīgar fihrist-rā* [*ba āmil-i-mukāta'at hawāla kardam*] [*ba hawāla e 'āmil-i-gumruk-khāna kardam*] |
| having examined the value of the articles, and their duty, he signed it, | *ba'd az mulāhaza kardan-i-kīmat-i-asbāb o mahsūl-i-ānhā dast khatt bar* [*fihrist*] *kard.* [*ta'līka, fard*] |
| afterwards, paying the duty to the cashier, having got an order for a pass and cleared the cases, I hired coolies, and brought them away, | *ba'd az adā namūdan-i-mahsūl ba sarrāf hukm-i-ijāzat-nāma yāftam, sandūkhā mustakhlis kardam wa hāmilān-rā* (or *hammālān-rā*) *ba muzd girifta ba khāna ān asbāb-rā burdam* |
| accountant, I will not give a farthing to the custom-house people or the policeman at the wharf, | *ai muhāsib, ba ahl-i-gumruk-khāna yā ba yake az ahl-i-ihtisāb-i-furza* [*dinārne*] *na khwāham dād* [*pashīze*] |
| accountant, why did you not go to the police-office and get a pass? | *ai muhāsib, chirā ba daftar khāna,e zabt o rabt-i-shahr barā,e yāftan-i-*[*ijāzat*]*-nāma na raftī?* [*khalāsī*] |

*Exercise*.—On their arrival, they delivered him to the good *father* and with his permission returned to their own mansions. By dawn of day when he (the prince) awoke neither the sparkling dome nor its refulgent orb was there; he heaved a deep sigh and calling "Ma *Badar Munir*!" again fell into a doze from the effects of the potion upon him. Soon after when a watch and a half of the day had elapsed on the appearance of a crowd the darwesh from circumstances guessed that these must be his attendants and having called them he consigned him to their charge. His companions were of course gratified by finding him; but noticing his condition they got alarmed about what reply they should give the king and thus interrogated the good anchorite "Please your reverence why is our prince thus distracted?" "Ask himself," said he. On hearing this, they accosted the prince in the following words: "Son of our sovereign why are you thus beside yourself?"

LESSON 62.—*In continuation.*

*sabak shast o duwum dar bahs-i-mazbūr*

| | |
|---|---|
| Sir what can I do? for two or three days I have not had a moment's leisure one can't get a thing done at once at the court, | *sahiba! chi kunam az dū se rūz marā fursat-i-chashmak zadan na būda ast o fauran ba adālat* [*chī e na tawān kard*] [*kase hech na mī tawānad kard*] |
| if I don't go myself, nothing's done, | *baghair raftan i khudam* [*hech karda na mī-shavad*]. [*hech na mī shavad; hech kar bar na mī ayad*] |

| | |
|---|---|
| sir, I know, five days ago, you wrote to Shiraz that the things would be forwarded to-morrow or next day, and no pass is obtained, | *sāhibā! man mī-dānam ki panj rūz pesh az īn ba shīrāz nawishta ed ki farda yā pas farda chīzhā firistāda khwāhad shud, wa hāl ānki hech ijāzat-nāma hāsil na shuda ast* |
| how can they go? they can't be sent without a pass, | *pas chigūna baghair-i-ijāzat nāma tawānand raft?* |
| is the order for screws gone to Shiraz factory? | *āyā hukm barā,e sākhtan-i-pechhā ba kār-khāna,e āhanī,e shīrāz rafta ast, yā na?* |
| they promised to send them to-day, | *eshān wa'da kardand ki imrūz [bi-firistem] [ān chīzhā-rā khwāhem firistād]* |
| if they don't come this evening, you go there before gun-fire, | *agar ānhā imrūz shām na rasand pesh az wakt-i-top zadan ān jā birau* |
| for want of these screws the bales of cotton are lying loose, | *ba sabab-i-[na būdan-i-][1] pechhā bastahā,e pumba [wā][2] uftāda and* <br> [1]['adm-i-maujūdī,e] [2][be band] |
| no one knows when the vessel will sail, | *kase na mī-dānad ki jahāz kai [langar bar khwāhad dāsht] [rawān khwāhad shud]* |
| have you collected the bills I gave you yesterday? | *fihrist-i-mutālabāt ki dī-rūz shuma-rā dādam ānhā-rā [mujtami'] karda ed? [jam', firāham-baham]* |

| | |
|---|---|
| sir I have given to the money for all you gave me, | [illegible] [ [illegible] *bonda az* *hus e [dad] shuda bud* [illegible] *pūl* [illegible] *da* [illegible] *dalra* [illegible] [illegible] *tahvil* *kunla* ] |

*Exercise*—The prince neither distinctly articulated with his mouth, nor opened his eyes all that he raved being "*Mas Bilor Mesir*." In short, they placed him in the palki and conveyed him with fear and trembling to the king to whom they stated the matter so: "May it please your majesty yesterday afternoon a lovely fawn came in sight, and the prince after forbidding us set his horse after it himself at full gallop; we nevertheless followed at a respectful distance. She took shelter in so wild a wood, that the prince escaped our sight entirely though we were all following him with our eyes; besides which, darkness overtook us and we being helpless passed the whole night in that place; but *rising by daybreak we continued our inquiries*; at last we found him in this distracted condition, at the lodge of a hermit there. When we inquired of him, he also gave us no information whatever though we naturally conjecture that the person's name which is mentioned must be one with whom the prince is in love."

LESSON 63—*In continuation*

*sabak shast o sivum dar guft o-gū,e musajūf*

| | |
|---|---|
| do you know where Najamudin is? | *najmu-d-din kujā ast, shumā mī-danīd?* |
| sir I heard he is not coming to-day; his brother says he has a fever, | *ṣāḥib! man shunīda am ki o imrūz na mī-ayad; barā-dar-ash guft ki o tap karda ast.* |

| | |
|---|---|
| how does he mean to do his work? he has a fever daily, | *chigūna kār-i-khud-rā mī-kunad, ki o har rūz tap dārad* |
| was the cloth examined yesterday, and placed to Muhammad Ali's account? | *nirkh-i-pārcha-rā dīrūz dar-yāft karda, shumā dākhil-i-hisāb-i-muhammad 'alī karda ed, yā na?* |
| sir, it is entered in the waste-book, not in the ledger, | *ṣāhibā! dākhil-i-khasra shuda ast, magar dākhil-i-tafrīk-nāma na shuda* |
| why so, if he objects to the brokerage, how is it to be settled? | *chirā agar i'tirāz-i-dalālat kunad, chigūna [band o bast] khwāhad shud? [mukarrar, munfasil]* |
| sir, I will thank you to settle it with him, he does not mind us in the least, | *ai sāhib! man [az shumā ihsānmand][1] khwāham shud agar bā o faisala,e ān mu'āmala khwāhed kard, [o ba sukhan-i-man hech wazn na mī-nihad][2]* [1][*mamnūn-i-ihsān-i-shumā*] [2][*ki kalām-i-man nazd-i-o wazn na mī-gīrad*] [2][*o sukhan-i-marā hech ba khayāl-i-khud na mī-ārad*] [2][*o ba sukhan-i-man hech i'tinā na mī-kunad*] |
| make out the account of what cloth he has purchased up to this time, | *hisāb-i-ān pārcha ki o tā īn zamān kharīda ast bi-kun* |
| balance the account, leaving out the cloth bought yesterday, | *pārcha,e dīrūza [dar hisāb nayāwarda] tamsīl hisāb pārcha,e peshīna bi-kun [wā guzāshta, dar guzāshta]* |

| | |
|---|---|
| the account ought not to remain unbalanced, | [1] *hi [illegible] baghaur-i-tamil ddtan ab bayad gufs hi dar k [illegible] ba jam ma [illegible] wa a [illegible] baghaur [illegible] da ra na bayad guzasht.* |

*Exercise.*—The king then tenderly began: "My child if you will discover your affliction, we shall then consider of a remedy for it." After much entreaty he returned: "*O my dear father the only specific I want is Badar Munir*; possessed of her I would recover." They next interrogated about her address and residence. The prince sorrowfully said, "I know not, indeed." He rejected all food continued day and night heaving deep sighs and weeping bitterly. Witnessing this distress, his parents also were sorely afflicted, and kept beating their breasts in such anguish for their son that the affairs of the state were running fast into disorder and confusion. The minister was a prudent man, and thus remonstrated to his majesty: "Let not your highness be so woe-begone but attend as usual to the interests of your kingdom; your slave is despatching messengers in every direction; should a princess of the name be found anywhere we may then get the prince married to her; if the parents agree with a good grace, all is well; if not, why, let us force them."

---

[1] outstanding balances, *bakaya,e hisab*
a remainder residue *bakiyat* (plur *bakaya*).

## Lesson 64.—*In continuation*

*sabak shast o chahārum dar zikr-i-mazkūr.*

the account of shawls, handkerchiefs, baftas, &c., which have been agreed for, is all settled,

*hisāb-i shālhā, dast mālhā, bāfta o waghaira [ki kīmat-i-ānhā faisal shuda būd ba sar-anjām rasīda ast] [ki dar kīmat faisal shuda būd ba anjām rasīda ast.]*

there is nothing else due to him; if you please to compare Dr. and Cr. you will see,

[1] *az mā o-rā hech dādanī nīst, agar az rāh-i-mihrbānī jam'a o wāsil-rā [mukābil] khwāhed kard, khwāhed fahmīd [tanzīr, tamsīl, tatbīk.]*

Kāsim accountant, what are you doing? see that the accounts are correct,

[2] *ai kāsim muhāsib! chi mīkuned? bi-bīn ki hisābhā [durust] and, yā na [sahīh.]*

I am afraid there are errors in Saladdin's last year's account,

*man mī-tarsam ki dar hisāb-i-par sāla,e salāhu-d-dīn [ghalathā] wāki' shuda and [aghlāt.]*

---

[1] compare this with that *in chīz-rā ba ān chīz mukābil bi-kun*
*mukābila,e īn chīzhā bi-kun*
*īn chīz wa ān chīz-rā mukābil bi-kun*

[2] to correct, amend, *sahīh kardan*
authentic news, *sahīh khabar*
excellent proof, *sahīhu-l-'aiyār.*

| | |
|---|---|
| I can't make out what sugar coffee, sugar-candy, and raisins have been purchased, | *khabar na dāram, ki che kadar shakar kahwa, na bāt o kishmish kharida shuda ast* |
| sir, here is nothing without a written order; the accounts agree with what is written, | *ṣāhiba! baghair-i-hukm-nāma-e huzūr hech dākhil kadb na shuda ast hisābha ba ānchi nawishta shuda ast* [*muwāfik*] *and* [*mutābik; barābar*] |
| that's not what I mean. I say it's not clear what belongs to each account, | *an matlab-i-man nist balki mi-goyam ki ānchi ba har hisāb taalluk darad, ān saf malum nist* — *man in na mi-goyam, balki matlab-i-man an ast ki taalluka-e har chīz ba har hisāb-i* [*alā kaldah*] *saf malum nist.* [*mutafarrika.*] |
| sir there is no fear about that—I have by me the accounts of sales and purchases, | *ṣāhiba! ba nisbat-i-an hech khauf nist, man hisābhā-e kharīd o farokht dāram.* |
| tell me what is the amount of Saladdin's account—what quantity and kind of articles, | *mard jam-i hisāb-i-ṣalā-ḥu-d-dīn bi-go, wa kadar o kism-i-asbāb-ash nishan be-dih.* |

*Exercise.*—This plan was applauded by the sovereign and scouts were accordingly sent to all quarters with a requisition in due form. One of these emissaries found his way to *Badar Munir's* country and on making the requisite inquiries there, he learned that her situation was still more deplorable, by pining at the absence of her lover. On this the fleet envoy quite overjoyed entered the presence of her illustrious father and presented the

formal request to him, who, though drooping with sorrow for his daughter, on reading the contents of the paper, became much exhilarated He instantly, without loss of time, preparing an answer, delivered it to the messenger, with this injunction, "Do you quickly proceed by night and by day till you deliver this from me" The purport of it was thus "The friendly epistle hath reached us, in which you solicit my daughter *Badar Munīr's* hand for your son *Mihr Munīr*, to which I have consented it is now incumbent on you to reflect, that the sooner you arrive for the nuptials, so much the better you will therefore be pleased to make no delay, nor take any trouble about the bridal preparations."

## Lesson 65 —*In continuation*

*sabak shast o panjum dar makāla,e mā kabl*

| | |
|---|---|
| sir, wait a moment, the articles had on the 4th instant are not entered, | [1] *ṣāhibā! ḳadre ṣabr bi-farmāyed, asbāb-i-tārīkh-i-chahārum-i-māh-i-hāl [dar kitāb nawishta] na shuda ast. [dākhil-i-hisāb; madkhūl-i-daftar, dākhil-i-daftar, dar daftar kaid, dar hisāb mundarij, dar daftar indirāj, darj-i-hisāb]* |
| Mr —— will sail to-morrow, is his account ready? | *fulān sāhib farda [sawār-i-jahāz] khwāhad shud, āyā hisāb-i-o taiyār ast? [dar jahāz rawāna]* |

---

[1] current month, *māh-i-hāl*
current year, *sāl-i-rawān.*

| | |
|---|---|
| it is here, sir; the amount due from him is 56,411 rupees, | *ṣaḥibal kisub hamin ast mablagh ki az o [rasidanī] ast panjah o shish haz r chahar ṣad o yāzdah rūpiya mī-bāshad. [muṭalibe.]* |
| give me the account; I will go on board the ship, settle it, and get the money, | *ba man ḥisab-ra bi-dih, man bar jahaz rafta faiṣal khwaham kard wa mablagh-rā khwāham girift* |
| you come with me, then I shall have no trouble in explaining, | *hamrāh-i man biyā ki marā [hech zahmat i fahmanīdan-i on na khwahad shud.] [hech zahmat dar tafṣīl i on na bashad; ki man dar tahrir-i-tafṣīl i an ḥisāb hech zaḥmat na baram.]* |
| Kudrat-Ullā, bring the waste-book, journal, and ledger with the book of sales with you, | [1] *ḳudrat allāh!*<br>*kitab-i yād dasht* waste-book.<br>*kitab i mutafarrika*, *kitab-i-tafrīk*, *kitab-i-rūz nama* } journal.<br>*kitab-i-madkhal o makhraj*, *kitāb-i-amadanī o kharch*, } ledger<br>*kitab-i farosh*, sales-book.<br>*hamrāh-i khud biyar* |

[1] To be written thus:—*ḳudratu-l lah.*

show me the amount of what is due to and from each of the shopkeepers, — *pūl-i-madkhal o karz-i-har dukāndār ba man nishān bi-dih.* *ba man bi-namā mablaghāt-i-dād o sitad-i-har dukāndār*

it appears to me all the accounts are in confusion, — *marā* [*mī-namāyad*] *ki hama hisāb darham barham ast* [*ma'lūm mī-shavad*]

hark you! are all my things ready? — *ai nafar! hama chīzhā,e man taiyār and, yā na?*

sir, some one has taken money for them, no doubt they will be here by two o'clock, — *ai sāhib! fulān nafare barā,e ān kār mablagh girifta ast yakīn dāram ki karīb-i-sā'at-i-dū īn jā khwāhand* [*būd*] [*rasīd*]

when they come, send them immediately to the new landing-stage, — *wakte ki bi-rasand fi-l-faur ba ma'abar-i-nau bi-first*

it is now high water, I can't wait longer,[1] — *aknūn madd bālā ast, ziyāda az īn* [*tākhīr*] *na mī-tawānam kard.* [*der; tawakkuf*]

*Exercise*.—When the bearer of such cheering intelligence delivered the letter into the minister's hands, he forthwith conveyed it to the emperor's court, and when his majesty cast his eyes over the lines, he felt his heart glow with renovated vigour. In short, he was supremely happy, and accordingly ordered a reward for the bringer of these glad tidings. That day, in every house over the whole city, there were great rejoicings, and the king thus instructed the minister: "I will set out on such a

---

[1] it is high-tide, *madd bālā ast.*
it is low tide, *jazr pā,īn ast*

day to celebrate the au picious marriage of *Mihr Musir*; in the mean time, get all the equipage immediately ready for the royal nuptials as well as the nece aries for our journey." In that period every requisite was prepared and the king set forth in great pomp and splendour along with hi army with a retinue and procession so numerous and resplendent, that a detail here would prove too tedious. In a few weeks he entered the other s territorie with becoming grandeur and dignity with flying colours and bands of music, and thence having accomplished the object of his journey he returned to his own capital in a very splendid manner bringing with him his son and daughter attended with melody pleasure and delight.

# PERSIAN MANUAL.

## PART II.

### VOCABULARY

#### ENGLISH AND PERSIAN

The following selection of phra es will be found to answer two distinct purposes 1st, To exercise the student in readily turning into Persian every possible variety of English expressions 2nd, To serve as a vocabulary of useful words, each sentence containing a leading word arranged according to the order of the alphabet.

### A.

*abandoned—able*

ABANDONED—The crew having abandoned the ship had run away.—*mallāhān jahāz-rā guzāshta* (*mafrūr gashta*) *būdand.* (*firār karda rā ba firār nihāda*) Or *mallāhān tark-i jahāz girifta gurekhta būdand.*

ABATE—He does not abate me one diram.—*o* (*yak diram kam*) *ba man na mī-kunad.* (*takhfīf-i-yak diram.*) Or *o az ān ḳīmat yak diram az man kam na mī-girad.*

ABIDE—Abide with me a few days.—*bā man chand roz* (*bi-mānad.*) (*tashrīf bi-dārad.*) Or *chand roz īn* (*banda*)-*rā az ṣuḥbat-i-khud mamnūn bi farmāyad.* (*khāksār fidwī.*)

ABILITY—He possesses great ability —*o bisiyār* (*ḳābiliyat dārad*). (*ḳābil ast*) Or *o dar ilm kāmil ast.* Or *o ba kamāl-i-ilmiyat rasīda ast.* Or *o ṣāḥib-i-*(*balāgh*) *ast* (*isti'dād.*)

ABLE—He is an able man.—*o* (*ṣāḥib-i-aḳl*) *ast* (*mustaidd māhir; ahl-i-isti'dād*)

ABLE—Are you able to do this?—*īn kār mī-tawāned kard?* Or, *shumā mī-tawāned ki īn kār bi-kuned?* Or, *shumā kābilīyat-i-īn kār kardan dāred?*

ABSENT—I have been absent ten days—*dah roz (ghair-hāzir) būda am (hāzir na)* Or, *ghaibat i man tā dah roz tūl kashīda ast*

ABSTAIN—We ought to abstain from committing evil—*mā-rā bāyad ki az bad-kārī (parhez bi-kunem) (bāz biyāyem, dast bi-dārem)* Or, *mā-rā az kār i shanī' (dast kotāh) bāyad kard (tajannub.)*

ABSURD—It is absurd to speak thus—*chunīn guftan (behūda) ast (lā-ya'nī, 'abas)*

ABUNDANCE—Take as much as you please, I have abundance—*har kadar ki khwāhed, bi-gīred, man (ba kasrat) dāram (ba ifrāt, ba wafūr, ba wafrat, ba firāwānī, ba fart)*

ABYSSINIAN—That is an Abyssinian slave—*o (ghulām) i-habshī ast (banda, zar i kharīd, mamlūk, 'abd)*

ACADEMY—He goes to an academy daily.—*o rozmarra ba madrassa mī ravad*

ACCEDE—Do you accede to what I propose, or not?—*āncha mī-goyam kabūl mī-kuned, yā na?*

ACCENT—I still retain my Persian accent—*tā hāl lahja e zabān-i-fārsī dāram.*

ACCEPTABLE—The book you sent me was acceptable—*kitābe ki shumā ba man firistāded (pasandīda) būd (pasand, matbū', makbūl)*

ACCEPTED—He immediately accepted my offer—*o fi l faur sukhan i marā (kabūl kard) (pazīraft, ijābat kard)* Or, *hamān sā'at bar sukhan i-man rāzī shud*

ACCOMPANY—Except you accompany me, I will not go—*man baghair (ham rāhī,e) shumā na khwāham raft (rafākat i, suhbat-i-)* Or, *man na mī-ravam tā ānki shumā hamrāh i man nayāyed*

ACCOMPLISH—I was not able to accomplish my wishes—*man (ba murād i khud rasīdan) na tawānistam. (ārzū,*

*khud bar sar khwardam (ummed i khud ba anjām rasānīdan gul-i-murād i-khud-rā chīdam.)* Or *mudda'āyam az dastam bar nayāmad.* Or *maqṣūdam ḥāṣil (nayāmad). (na shud.)*

Account—Have you an account with him?—*shumā bā o ḥisābe dārīd?*

Accused—He is accused of robbing his master.—*bar o tuhmat-i-duzdī kardan i-āqā,e khud-ash āmada ast.* Or *tuhmat bar ān shakhṣ nihāda and ki o māl i-mālik-i khud rā duzdīda ast.* Or *ān kas ba tuhmat-i-duzdī kardan i āqā,e khud (giriftār āmada) ast. (maṭ'ūn gardīda muttaham gardīda mansūb gashta)*

Accused—I am accused of breach of my word, personal levity and weakness of judgment.—*man ba tanāquẓ-i-qaul wa khiffat i-ṭab' wa rakākat i-rā,e mansūb gardīda am.*

Accustom—Accustom yourself to read and write.—*dar khwāndan wa nawishtan khud-rā mashāq bi-kun.* Or *(isti'māl)-i-khwāndan wa nawishtan bi-kun. (ratq samūd.)*

Acid—This fruit is very acid.—*īn mewa khailī (turush ast). (talkhī dārad.)*

Acquaintances—He has many acquaintances.—*o bisiyār (āshnāyān) dārad. (muṣāḥibān rafīqān; mūnisān.)* Or *o ba mardumān-i-bisiyār ma'rifat dārad.*

Acquainted—I am acquainted with all.—*man hama-rā mī-shināsam.* Or *man bā hama (wāqif am). (ma'rifatī dāram rā shināsā hastam)*

Acquired—He has acquired great knowledge.—*o 'ilm-i-wāfir (ḥāṣil) karda ast. (paida andokhta)* Or *o taḥṣīl-i-'ilm ba darja,e kamāl karda ast.*

Acquitted—He has been tried and acquitted.—*murāfa'a,e o tamām shud wa chīze bar o ṣābit nayāmad.* Or *taḥqīqāt-i-o kardand wa lekin az ('adm-i-ṣabūtī rihā,ī yāft). ('uhda,e ān jurm berūn āmad)*

Action—A good action deserves our praise.—*fi'l-i nek (lā,iq-i-āfrīn wa taḥsīn) ast. (wājib-i-ta'rīf)*

ACTIVE—He is exceedingly active in that business.—*o dar ān kār bisiyār (chālāk) ast (shāṭir, kār-rūn, tez kār, chust, tez dast)*

ADJACENT—This is adjacent to that—*īn badān muttasil ast*

ADAM—The angel of God expelled Adam and Eve from paradise—*firishta,e khudā az bihisht ādam wa hawwā-rā ikhrāj kard.* Or, *malaku-l-hakk az jannat ādam wa hawwā-rā (badar kard) (jilā kard, berūn kashīd)*

ANGEL—The angel of death seizes upon all men—*malaku-l maut (jān-i har insān mī-gīrad) (kābizu-l-arwāh ast)* Or, *azrā,il ākhir jān-i-hama-rā mī-gīrad* Or, *ajal ākhir ba hama kas mī-rasad* Or, *hama kas rā ajal firār mī-rasad* Or, *mā hama 'alūfa,e marg hastem.*

ADDITION—He has received an addition to his salary—*o izāfa,e mushāhira,e khud yāfta ast* Or, *bado izāfa,e muwājib rasīda ast* Or, *dar tankhwāh-i-o (tarakkī) gardīda ast (afzūnī, ziyādatī)*

ADDRESS—Pray can you tell me his address?—*sāhibā, nishān-i khiṭāb wa nām wa makām-ash farmūdan mī-tawāned?*

ADJOURNED—To day's meeting is adjourned till Monday next—*majlis-i-imroz tā dū shamba,e āyanda maukūf ast* Or, *mahfil-i imroz tā dū shamba,e āyanda mu'aṭṭal karda and*

ADJUST—Let us first adjust this matter—*(biyā tā awwal mukarrar)-i-īn kār rā bi-kunem (bi-guzār ki awwal rafa' wa rujū')*

ADMIRABLE—This is admirable writing.—*īn khaṭṭ bisiyār (nafīs) ast (khūsh-khaṭṭ)*

ADMIRE—I greatly admire him for his great learning—*man az kamāl-i-'ilm-ash bisiyār ta'ajjub dāram*

ADMIT—I do not admit what you say—*man ānchi shumā mī-goyed, (kabūl na dāram) (manzūr na mī-kunam)* Or, *man kā,il-i kaul-i-shumā nīstam* Or, *bar ānchi shumā mī-goyed man kā,il nīstam*

ADMITTED—May a stranger be admitted?—*begāna-rā dar*

*In jā (jāzat-i-(dākhl shudan) ast?* (*madkhal kardan dakhl kardan; dukhūl kardan tadakhkhul sākhtan*) Or *gharibe-rā rukhsat ast ki dar īn jā kār yābad?*

ADULT—A school has been opened for adult persons.—*maktabe az barā-e shakhsān-i-bāl gh bar pā shuda ast.* Or *ta'līm khāna-e-rā ba jihat i-nau jawānān binā nihāda and*

ADVANCE—Can you advance me this sum —*īn pūl ba taur-i peshgī marā mī-tawānīd dād.*

ADVANCED—The enemy had advanced as far as Shirāz.—*dushman tā ba shahr i shīrāz pesh rafta būd*

ADVANTAGE—Of what advantage will that be to me?—*az ān chi fā,ida ba man khwāhad rasīd?* Or *ān chīz chi manfa'at-am khwāhad bakhshīd?* Or *az ān kār chi naraft khwāham bast?* Or *īn kār ba jihat i man chi manāfi' dārad?* Or *ān ba dard-i man chi dawā dārad?* Or *az ān chīz chi tamattu ba man khwāhad rasīd?* Or *ān chīz chi manfa'at ba man rā khwāhad namūd?*

ADVERSITY—She has long been in adversity —*ān zan tā muddat-i madīd dar musībat uftāda ast.* Or *ān za'īfa tā wakt-i-darāz ba balā giriftār būda ast*

ADVERTISE—You had better advertise the sale —*bihtar ast ki ishtihār-i-(farokht) ba bāzār i-'āmm di kuned.* (*barrāj nadīd.*)

ADVICE—What is your advice in this affair?—*dar īn mu'āmala salāh i shumā chīst?* Or *dar īn amr chi maslahat mī-(dāned)?* (*dīhed kuned.*) Or, *dar īn kār chi (mau'izat) mī-bīned?* (*sawāb*)

ADVISABLE—Do you think it advisable to do so?—*āyā shumā īn chunīn kār kardan (munāsib mī-bīned)?* (*maslahat mī-dāned.*) Or *īn chunīn kār kardan nazd-i-shumā maslahat dārad?*

AFFECTED—He affected a great show of kindness.—*ān shakhs sūhirat khātir-dārī e firāwan wā namūd.*

AFFECTING—This history is affecting —*īn hikāyat (dard āmez) ast.* (*gham-angez.*) Or *īn misal dar kase (asar mī-kunad).* (*dar mī-gīrad.*)

AFFECTION—He shows great affection for the people.—*o bar mardumān-i-khud bisiyār muhabbat mī-kunad* Or, *o ba 'auāmu-n-nās uns-i-tamām dārad* Or, *o-rā (ulfat)-i balīgh ba ahl-i-mulk ast (hawādārī)*

AFFIRMED—He affirmed this to be a certain fact —*o ba yakīn guft ki īn sukhan (sahīh) ast (hakīkī, rāst)* Or, *o bar sadākat-i-īn (sābit mānd) (kā,im nishast, istiklāl girift)*

AFFLICTED—He on hearing the news became greatly afflicted —*o az shunīdan i-īn khabar bisiyār (pareshān) shud (mutaraddid, parāganda-dil, muztaribb, mushawwash, sar gardān)* Or, *ba istimā'-i-īn wāki'a khailī hairān gasht* Or, *ba'd az isghā kardan-i īn kaifiyat (dil-ash sokht) (bīkh-i-gulbun i shādī,e o burīda gasht)*

AFFLICTION—They have suffered great affliction —*eshān (ranj) i firāwan kashīda and (mihnat, 'azāb, gham)*

AFRAID—I am afraid to go there —*az raftan-i-ān jā (marā khauf ast) (khauf mī-gīram, khauf dāram, mukhawwaf-am, mī-tarsam)* Or, *man mī-tarsam ki ān jā bi-ravam*

AFFORD—I cannot afford to give so much monthly wages —*chandān mushāhira ba shumā na mī-tawānam dād* Or, *man na mī-tawānam ki īn kadr-i-muwājib māhāhana ba shumā bi-diham*

AFFORD—Pray afford me your assistance —*marā madad bi-farmāyed* Or, *mihrbānī karda, marā dastgīrī bi-kuned* Or, *lutf farmūda, marā pushtī bi-farmāyed* Or, *az rū,e iltifāt ba man himāyat bi-kuned*

AFFRONT—I do not wish to affront him —*o-rā (khafgī dādan) na mī-khwāham (ba khashm āwardan)* Or, *man na mī-khwāham ki o az man ranja-khātir gardad.*

AGE—Her age is not more than ten years —*'umr-i-ān dukhtar az dah sāl (ziyāda) nīst (beshtar, mutajāwiz)*

AGENT—Do you know who is his agent?—*āyā shumā mī-dāned ki (gumāshta),e o kīst? (wakīl, kār-guzār, fā'il*, 'āmil)*

---

* *fā'il* is only used in grammar

AGITATED—Standing before the court, he began to be much agitated—waktе ki o dar adālat istād (o-ra bisiyār larzah girift). (bisiyār larza bar andāmash uftād dil-ash tapidan girift khauf wa hirās bar o mastauli shud)

AGREE—I agree to what you say—ānchi shumā mī-goyed (kabūl mī-kunam). (mangūr mī-dāram bar ān rizī mī dihom.) Or bā muwāfikat i kaul-i-shumā dar āmada am. Or ba shumā dam i-muwāfikat mī-zanam

AGREEABLE—His company is very agreeable—rafākat ash pasandīda ast. Or mu ānasat i-o pasand khātir ast. Or unsiyat-i-o margkūb ast. Or az mukhālitat i-o kag-i bisiyār paidā mī sharad

AGREEMENT—What agreement had you with him?—bado chi ahda wa paimān basta ed? Or bado chi (wa da) karded? (ta ahhud i turāf nāma) Or bado chi karār dād ba amal āwarded?

AGREED—They agreed to a rendezvous at that place—echān ba yak dīgar mī āde nihādand.

AIR—The air of this country is very unfavourable—āb o hawā,e īn mulk bisiyār nā (sāz kār) ast. (muwāfik.)

ALAS—Alas! it is all true.—afsos! īn hama rāst ast.

ALIKE—The two are perfectly alike.—īn har dū tā ba yak dīgar bi l-kull mushabbah and. Or dar mushābahat i īn har dū tā sar i-mū,e farak nīst. Or īn har dū alā kull-i kūl migal-i yak-dīgar and

ALLIGATOR—I saw an alligator in the Euphrates.—dar rūd-khāna,e farāt yak (nihange)-rā dīdam. (timsāh)

ALLOW—Allow me to go with you.—bi-guzāred ki ham rāh i shumā bī ravam Or lutf farmūda marā ham-rāh-i khud bi-bared.

ALLOW—Do not allow delay—ta,akhkhir (rawā) ma dār (jā iz)

ALLOWANCE—He made me an allowance of ten rupees.—o dah rūpiya ba man dastūrī dād Or (wajh-i-kifāf)-i man ba kadar-i-dah rūpiya dād. (ma ishat idrār wazīfa)

ALMANAC—Have you got this year's almanac?—(takwīm-i-imsāl) dāred? (tanjīm-i-imsāla.)

ALPHABET—I have not yet learned the alphabet —*tā hanoz (hurūf-i-tahajjī nayāmokhta am) (dar abjad ta'līm na yāfta am, alif,bā,pā na dānam)*

ALOUD—Speak aloud, that I may hear you —*ba āwāz-i-buland bi-go tā tarā bi-shinavam.*

ALTERATION—What alteration shall I make?—*ba chi taur īn-rā (tabdīl) bi-kunam (tabaddul, taghaiyur, tahwīl, haraf, inhirāf)*

ALTERED—It is now done, and can't be altered —*ilhāl tamām shud, hech tabaddul shudan na mī-tawānad.* Or, *aknūn ba itmām rasīda ast, ba hech wajh (taghaiyur shudan) na mī tawānad (mubaddal gashtan, muta-ghaiyir shudan, munharaf gardīdan)*

AMASSED—He has amassed great wealth —*ān kas bisiyār daulat jam' karda ast*

AMOUNT—The bill will amount to 500 rupees —*jam'-i-hisāb panj ṣad rupiya būda bāshad*

AMOUNT—What is the amount of your bill?—*jam'-i-hisāb-at chīst?*

AMAZED—I was amazed at the amount —*az jam'-i-hisāb bisiyār (ta'ajjub kardam) (muta'ajjib shudam, muta-haiyir shudam, hairān shudam)*

AMUSE—Amuse yourself awhile in the garden —*kadre dar ba bāgh mashghūl bi-shau* Or, *chande (tafarruj-i-rauẓa bi namā) (khud-rā ba bostān dar ishtighāl bi-dār)*

ANCIENT—Shīrāz is an ancient city —*shīrāz shahr-i-kadīm ast* Or, *shīrāz shahrīst kadīm.*

ANGRY—Does this make you angry?—*īn sukhan shumā-rā (khashm nāk mī-kunad)? (ghaiz mī-dihad)* Or, *az īn sukhan shumā rā khashm mī-āyad?* Or, *az īn sukhan shumā (ghaiz mī āred)? (khashm mī-kuned, dar ghuṣṣa mī-shaved, mutaghaiyur mī shaved, mutaghaiyiz mī-shaved, kahr mī-gīred baham bar mī āyed)* Or, *az īn sukhan 'aish-i-shumā talkh mī shavad?* Or, *bar īn sukhan khashm mī gīred?*

ANSWER—Can you give an answer to this question?—*jawāb-*

*i-In ma,ūl mī-tawānad dād?* Or *az jawāb-i-In ma,ūl kase-rā muntafiz farmūdan mī-tawānad?*

ANSWER—This will answer my purpose.—*In ba kār-i man khwāhad khurd.* Or *In ba ḥasb-i-muddā' i man khwāhad būd.* Or *az In ijrā,e kār i-man khwāhad shud.*

ANXIOUS—I am very anxious to get there.—*man basyār (mushtāḳ-am ki ān jā bi rasam). (ishtiyāḳ dāram ki ān jā bi-rasam)*

ANYWHERE—I have not seen him anywhere.—*man o-rā hech jā na dīda am* Or *bā o hech jā (mulāḳāt na karda) am* (*mulāḳāt na shuda*)

APOLOGY—He made no apology for his misconduct.—*o az barā,e bad raftārī,e khud hech ('uzr na kard)* (*'uzr nayāward* *ma'āfī na khwāst* *ma,zrat na kard* *istighfār na kard*) Or *o bar bad raftārī,e khud istighfār na guft.*

APPEAL—He made an appeal to Government.—*o ba sarkār rujū'-i murāfa a,e kh d kard.*

APPEAR—He will not appear personally in this business.—*o dar In amr khud-rā (poshīda) khwāhad dāsht* (*makhfī.*) Or *o dar In amal rū-posh khwāhad shud* Or *o dar In kār ba ẕāt-i-khud ẕāhir na khwāhad shud.*

APPEARS—It appears to me very strange.—*In kār ba nazar-i-man basyār ('ajīb mī-āyad). (gharīb ast nādir ast.)* Or *man az In kār muta'ajjib-am.* Or *az In kār marā ta'ajjub mī-āyad.*

APPLICATION—He made an application to the judge.—*o ba ḥākim-i-shara' arẓ kard.* (In writing *arẓa.*)

APPRAISED—His goods will be appraised and sold.—*ba'd az takhmīn asbāb-i-o ba (harrāj) farokhta khwāhad shud.* (*mazād*) Or *ba'd az ta'aiyun-i-ḳīmat sāmān-ash ba farosh khwāhad rasīd.*

APPREHEND—I apprehend you have made a mistake.—*man mī-fahmam ki shumā ghalaṭ karda ed* Or (*dar fahm-i-man mī-āyad*) *ki khaṭā khurda ed.* (*mafhūm am mī shawad.*)

APPREHENDED—He was apprehended and put into prison.

*—o giriftār shud wa mahbūs gardid* Or, *edhān o rā giriftar karda dar kaid khāna andākhtand*

APPROPRIATED—He has appropriated all his property to this purpose —*o az barae īn kār hama milkiyat i khud-ash (guzāshta) ast (makhsūs karda)*

APPROVE—Do you approve of what I say?—*ān chi mī goyam (shumā pasand mī kuned) ya na? (shumā rā pasand mī-āyad, dar nazar i shumā pasandida mī āyad, dar sama-i-kabūl i-shumā mī uftād, ba rā e shumā muwāfikat mī-kunad, ba mahall i-kabūl i shumā makrūn ast)*

ARABIC—He teaches the Persian and Arabic languages —*o zabānhā,e fārsī wa 'arabī mī-āmozānad* Or, *o 'ajamī wa 'arabī (ta'līm mī kunad) (tadrīs mī kunad, dars mī-dihad)*

ARCHES—There are five arches in the veranda —*dar pesh khāna panj tāk ast* Or, *dar aiwān panj mihrāb ast* Or, *ān pesh gāh panj kamān dārad*

ARDUOUS—This is an arduous undertaking —*murtakib shudan i īn kār mushkil ast* Or, *mutālib i īn amr (dushwār ast) (ishkāl dārad)*

ARGUE—Let us argue the point together—*biyā ki mā bāham bar īn nukta (mubāhasa bi kunem) (bahs bi-kunem, burhān bi namāyem, dalīl bi-dihem, hujjat biy āwarem)*

ARGUMENTS—He uses very strong arguments —*o bisyār kawī dalīlhā ba kār mī āwarad* Or, *o dalā,il i-bisyār kawī īrād mī-kunad* Or, *sabāt-i (mustakīm) isti'māl mī kunad (kā,im, muhkam, mukawī, ustuwār)* Or, *ān kas burhānhā,e kāti' dārad*

ARITHMETIC—I am now learning arithmetic —*ilhāl man 'ilm i-(siyāk) mī khwānam (hisāb)* Or, *il'āl man 'ilm-i-riyāzī mī-āmozam* Or, *fi-l-hāl dar 'ilm-i-ghāyat ta'līm mī-yābam*

ARMY—The king was at the head of his army—*bādshāh ba sar i lashkar) i khud būd (malik pesh-rau,e 'askar)*

ARRESTED—He was arrested for debt by Kāsim —*ba sabab-*

*i-kard* (*o az dast i-khānum giriftār shud*). (*khānum o-rā giriftār kard*)

ARRIVAL—Have you heard the news of his arrival?—*āyā shumā khabar-i-(rasīdan) ash shanīda ed?* (*wurūd rasīdagī makdūm wārid shudan.*)

ART—I am not acquainted with that art.—*az* (or *bar*) *ān hunar* (*wāķif nayam*). (*wukūf na dāram.*) Or *dar ān* (*san at*) *mahārate na dāram* (*fann* pl *funūn.*)

ARTFUL—They are very artful.—*eshān bisyār* (*hīla-bāz*) *and.* (*rubāh-bāz hukka-bāz dū rū nīrang-pardāz quzpaz*) Or *eshān dām i fareb wa daghā mī-gustarand.* Or *eshān majma i fasād wa makr wa majmū a,e zark wa ghadr and.*

ARTICLES—They deal in various articles.—*eshān dar matā' i-har naw tijārat mī-kunand* Or *eshān pīlawar hastand* (*māl-i jūzī*) *mī farośhand* (*ajnās-i khurda*) Or *eshān tajjār and māl-i-kullī mī-faroshand.*

As—Has he repaired the carriage as I told him?—*ba mūjib-i-guftan-i-man* (*marammat*)*-i-kāliska karda ast, yā na!* (*tajdīd*)

ASCEND—Let us now ascend the mountain—*biyā tā ū-kāl bālā,e koh bi ravem*

ASK—Ask him what is his name—(*az o bi purs*) *ism-i-shumā chīst?* (*o-rā bi-purs.*)

ASS—To whom does that ass belong?—*ān khar az ān i-kīst?* Or *mālik i-ān khar kīst?*

ASSEMBLED—The people of the villages assembled—*ahl-i-dihāt* (*jam'*) *shudand.* (*majmū'; mujtamī' mujtamma*) Or *mardumān-i-bulūkāt* (*firāham*) *āmadand.* (*gird*) Or *jamī' muķīmān-i-karya* (*ijtimā'*) *namūdand* (*jam'iyat.*)

ASSEMBLY—I saw a great assembly of people.—*man guroh-i-buzurge dīdam.* Or *izdihame bisyār mulāhaza kardam.* Or *jam'iyate kasīr mushāhida kardam.* Or (*jā, ifa*)*e azīm ba nazar i man āmad.* (*jam jamā'at, zumra; kasrat-i-khalā,ik mahfil,* pl. *mahāfil majma' i-mardumān.*)

ASSENT—I assent to your proposal—*man rū,e shumā-rā kabūl mī-kunam* Or, *ba irāda,e shumā muttafik-am* Or, *man ba khwāhish-i-shumā karār mī-(kunam)* (*gīram*) Or, *man mukirr-i-ārzū,e shumā hastam.*

ASSERTED—He asserted that it is so—*o* (*ba yakīn guft*) *ki ham chunīn ast.* (*ikrār kard, tahkīk kard*)

ASSIST—We ought to assist each other—*bāyad ki yak dīgar-rā madad bi-dihem* Or, *mārā bāyad ki yak dīgar-rā* (*mu'āwin bāshem*) (*mu'āwanat, imdād, yāwarī; pushtī, madad bi-kunem*) Or, *bāyad ki murād-i-yak dīgar-rā bar ārem*

ASSOCIATE—Why do you associate with evil company?—*ba suhbat-i-bad chirā* (*mukhālitat*) *mī-kuned?* (*ikhtilāt, mujālisat, muwāsilat, ulfat, mubāsharat, mu'āsharat, murāfikat, uns*) Or, *bā bad-raftārān chirā* (*yār mī-shaved*)? (*mī-nishīned, mī-paiwanded, dam sāz mī-bāshed, suhbat dāred*) Or, *chirā dar tawīla,e rindān mī-bāshed?* Or, *chirā ba mardūm-i-sharīr wa fattān ikhtilāt mī-warzed?* *Or, *chirā dar silk-i-suhbat-i-safīhān* (*ablahān, faromā-yagān, kam-zarafān, subuksārān, kamīnagān, bad-tīnatān, nākisān, nā-kasān, bad-sigālān, nafas parwarān, khīra-rūyān, tīra-rāyān, turush-rūyān, bahāna jūyān, bad-khūyān, mu'jibān, nākis-'aklān, talkh-guftārān, mardum-azārān, qadā-tabaān, na parhezgān*) *munsalik mī-shaved?*

ASSURE—I assure you there is no danger in that matter.—*man ba shumā rāst mī-goyam ki dar ān mu'āmala hech khauf wa khatar nīst*

ASSUREDLY—Assuredly this is true—(*yakīn ast ki īn rāst*) *ast* (*be shakk īn sādik, al hakk īn hakk, ba khudā īn sahīh, ba sar-i-khudat īn muhakkak*)

ASTONISHMENT—He manifested great astonishment on his part—*o az taraf-i-khud* (*ta'ajjub*)[1]*-i-bisiyār* (*zāhir*)[2] *kard* [1](*tahaiyur, hairat*) [2](*āshkār*) Or, *ma'lūm ast ki ta-*

* The meanings of these useful words, here grouped together, should be found from a Dictionary.

AUTHENTIC—I believe the information is authentic—*man chunīn mī-fahmam ki īn khabar sahīh ast* Or, *man bar īn khabar (i'timād) mī-kunam ki rāst ast* (*i'tikād, i'tibār*)

AUTHOR—Who is the author of this book?—*musannif-i-īn kitāb kīst?* (*mu,allif, nawīsanda, nakldand*)

AUTHORITY—By whose authority do you do this?—*shumā ba hukm-i kudām shakhs īn 'amal mī kuned?*

AVARICE—There is no end to his avarice—(*tama'*)[1]*-i-o* (*az hadd ziyāda*)[2] *ast* [1](*hirs, imsāk, bukhul, bakhīlī*) [2](*lā intihā, be ghāyat, lā hadd, be hisāb*)

AVARICIOUS—He is extremely avaricious—*o nihāyat* (*bakhīl*) *ast* (*harīs, bākhil, tāmi'*) Or, *o abū l-hirs ast*

AVERAGE—What is the average of attendance at your school?—*ba maktab khāna,e shumā* (*sarāsarī*) *ta'adād-i atfāl chi kadar ast* (*takhmīnan*)

AVOID—I cannot avoid going—*man az raftan* (*ihtirāz*) *na mī-tawānam kard* (*ijtināb, imtinā', nafrat*) Or, *man az raftan* (*bāz na mī-tawānam mānd*) (*sar bāz na mī-tawānam zad*) Or, *man tark-i-raftan-i ān jā na mī-tawānam girift*

AWAKE—Awake me early in the morning—*ba wakt-i pagāh marā bedār bi-kuned* Or, (*'alā-s-sabāh*) *marā ikāz bi-kuned* (*sabāh, bām dād, fajr, tabāshir-i sabāh, subh-i sādik, subh-i kāzib*)

AWARE—I was not aware of this—*man az īn wākif na būdam* (*khabar na dāshtam, ittilā' na dāshtam, muttali' na būdam, wukūf na yāftam*)

AWFUL—How inexpressibly awful is the state of those who despise God!—*hālat-i-ān ashkhās ki khudā-rā hakīr mī-dānand chigūna* (*haulnāk*) *ast!* (*sahmgīn, makhūf, haibatwār*)

AWKWARD—He is awkward at his work—*dar kār-i khud* (*khām*) *ast* (*nā kābil, muhmil, nā shinās*)

AWKWARD—This is an awkward circumstance—*wukū'-i-īn wakī'at be wakt ast* Or, *īn kaziya* (*ghair makbūl*) *ast* (*nā munāsib*)

AXE—Bring an axe and chop this wood.—*tabare biyāreh wa īn (chūb-rā pāra pāra bi-kuned). (kerum rā kata bi kuned hema-rā bi shikaned hatab-rā bi bured wakalāt-rī mankatī bi-kuned)*

B

BACHELOR—Is he still a bachelor?—*āyā ū īn roz ān shakhs (mujarrad) ast. (arusī na karda azab nā kad-khudā)*

BACK—What has he got on his back?—*ān kas bar pusht-i khud chi dārad?*

BAG—Put this money in the bag—*īn pūl-rā dar (kisa bi-guzār). (kharīta bi-nih jama dān bi-kun jīb biyandāz)*

BAGGAGE—The soldiers departed this morning with their baggage—*imroz subh askariyān ham rāh-i asbāb-i khud rawān shudand*

BAIL—Are you willing to become bail for him?—*āyā shumā mī khwāhed ki zāmin-ash bi shaved? Or az taraf-i-o (zāmin) khwāhed shud? (kafīl.) Or zamānat i khud az taraf i-o kabūl dāred?*

BALANCE—What is the balance of my account?—*(mīzān)-i-hisāb-i man chīst? (tamsīl bakāyā,e.)*

BALE—Open the bale of cotton.—*basta,e pumba-rā (wā kun). (bāz kun bi-kushā.)*

BALLAST—That vessel has come in ballast.—*ān jahāz (dar sabra) āmada ast. (khālī)*

BANISH—We may now banish our fears.—*ilhāl mā dahshathā,e khud-rā (yak taraf kunem) (bar taraf kunem yak sū nihem az dast rihā kunem.)*

BANKERS—They are bankers in Shirāz.—*eshān sarrāfān az shīrāz and. Or eshān dar shīrāz sarrāfī mī-kunand.*

BANKRUPT—He has lately become a bankrupt.—*o dar īn rozhā (dar) shikasta ast. (war) Or o dar īn aiyām khisārat-i-kama māl-i khud girifta ast. Or o-rā khisārat-i-hama milk i khud rasīda ast.*

BARE—We sat on the bare ground—*mā bar (zamīn i be rahna) nishastem* (*khāl.*)
BARGAIN—You have made a bad bargain—*shumā mu'āmalat i kabīh karda ed*
BARKS—This dog barks at everybody—*īn sag ba har shakhs ('af'af) mī-kunad* (*'aw 'aw, nabbāh; wal wal.*)
BARRELS—I have sold my 20 barrels of flour—*man bīst barmīl i-ārd-i-khud-rā farokhta am*
BARREN—This land is entirely barren—*īn zamīn bi l-kull (shorabūm) ast* (*malī', subrūt, wairān, kābil i zirā'at na.*)
BASE—Alas! what base conduct am I guilty of!—*afsos! chi 'amal-i bad az man sādir shuda ast!* Or, *dareghā! murtakib i chi 'amal i nā shā,ista shuda am!* Or, *wāe! chi 'amal-i (kabīh) az wujūd i man sar bar āwarda ast!* (*fāsid, shanī', karīh, mukhir.*)
BASIN—Bring some water in a basin—*kadre āb dar tasht biyāred*
BASKET—Put these things in a basket—*andarūn-i-sabad īn chīzhā bi-(guzār)* (*kun, nih.*)
BATHING—I saw numbers of people bathing in the Euphrates—*jamā'īyat i khalke-rā dīdam ki dar daryā,e farāt (ghusl) mī-kunand* (*tahārat.*)
BEARS—He bears this load on his head—*o bar sar-i-khud īn bār (mī barad)* (*haml mī-kunad.*) Or, *o bar sar i khud īn haml guzāshta, hāmil i ān mī bāshad*
BORE—You bore it very patiently—*shumā ān-rā ba (sabr tahammul karded)* (*istiklāl bar dāsht namūded.*)
BEATEN—I have beaten him twice in learning—*dar āmokhtan dū bār bar o (sabkat) karda am* (*burda, girifta.*) Or, *dar dars giriftan (dū martaba az o bar āmada am)* (*dū dafa' az o go,e burda am.*)
BEATEN—The master has thoroughly beaten the slave—*mālik ghulām-i khud-rā (khūb kofta) ast* (*be muhāba zada; zarb be muhāba zada, be muhāba faro kofta.*) Or, *khwāja 'abd i-khud-rā (kūtak-kārī) karda ast* (*ba zarb i-shalāk khurd khām.*)

BEAUTIFUL—This is a beautiful garden *īn (bāgh)[1] i (khūb ṣūrat)[2] ast.* [1]([of Eden] *jannat firdaus rauẓa adan* [flower] *bostān; gulistān gulzār gulshan* [fruit] *darakht bāghcha* [kitchen] *pālīz*) [2](*dil-kushā dil-āwez dil-charp khūsh-namā farḥat-bakhsh rāḥat-angez tafrīḥ rasān*)

BECALMED—The ship was becalmed four days —*jahāz tā chahār roz (sākit) mānd (sākin)*

BECKON—Beckon to him to come here —*ishāra bi-kun ki īn jā biyāyad.*

BECOME—He has lately become very proud —*o dar īn rozhā bisyār (maghrūr) shuda ast (pur gharūr mutakabbar mudammigh jibbār nakhwat kash khud-pasand)*

BED—He is ill and confined to his bed —*o bīmār ast wa bar bistar i khud uftāda ast*

BEE—I have been stung by a bee —*zambūr-i asl marā (nesh zada) ast (gazīda)*

BEG—I beg your pardon for what I have done —*az ānchi karda am (‘afw ṭalab mī-kunam). (istighfār mī sāzam mustaghfir mī-sharam uzr mī-sāzam)* Or *kalam i-‘afw bar gunāh-am bi-kashed* Or *uzr-i taqṣīr i-mā-salaf i-khud mī kunam*

BEGGAR—There is a beggar at the door —*ba dar (faqīre) istāda ast. (gadā,e sā’ile darweshe; rawān-khwāhe)*

BEGAN—I have began to speak English —*dar zabān i-inglisī sukhan guftan shurū‘ karda am.* Or *dar lisān i inglisī ḥaraf zadan girifta am*

BEGINNING—It has neither beginning nor end —*ān (awwal wa ākhir) na dārad. (ibtidā wa intihā aghāz wa anjām shurū‘ wa khātima muqaddama wa ākhirat)*

BELIEVES—He believes whatever people tell him.—*bar ānchi mardumān mī-goyand (i‘tiqād) mī-kunad (i‘tibār i‘timād bāwar)* Or *ba afwāh-i-ām mu‘taqid ast (mu‘tamid)*

BELONG—Does this knife belong to you?—*īn kārd az ān i-shumā ast?*

BEND—The ears of corn, being ripe, bend to the ground—*khoshahā,e ghalla az pukhtagī ba sū,e zamīn (faro) mī-shavand* (*mā,il, kaj, mutawajjih, multafit*)

BENEFIT—Has the medicine afforded you benefit?—*īn 'ilāj shumā-rā (fā,ida) karda ast?* (*tāsīr, manfa'at*) Or, *az īn mu'ālaja (fā,ida dīda ed)* (*istifāda girifta ed*) Or, *az khurdan-i īn dawā shumā-rā kadre takhfīf-i-maraz shuda ast?*

BESEECH—I beseech you to pay attention.—(*iltimās*) *mī-kunam ki shumā badīn kār dil bi-dihed* (*istid'ā*) Or, *iltifāt farmūda multafit bi-shaved* Or, *multajī mī shavam ki dar īn amr tan bi-dihed*

BESET—He is beset on all sides with business—*az har taraf ba kār-i-bisiyār mashghūl ast* Or, *ba hama atrāf dar kār (mahsūr) ast* (*masrūf*)

BESPEAK—I am going to the shoemaker's to bespeak a pair of shoes—*ba dukān i kafsh-doz mī-ravam tā farmā,ish-i sākhtan i-yak juft i-urusī bi-diham*

BEST—I think it will be best to do so—*man chunīn mī-fahmam ki īn chunīn kardan (ansab) ast.* (*afzal, aulatar*) Or, *maslahat-i-ān mī-bīnam ki īn kār 'ain-i-sawāb ast*

BESTOW—I am a poor man, be pleased to bestow one diram—*man muhtāj-am dirame 'atā bi-farmāyed.* Or, *man hājī-am pashīze ba khairat bi-dihed* Or, *hājatmand-am az rū,e lutf marā dirame 'ināyat bi kuned*

BETTER—Mine is better than yours—*māl-i man az māl-i-shumā bihtar ast*

BEWARE—Beware of idleness and ignorance—*az ihmāl wa jāhilī ihtizār bi-sāz* Or, *az takāsul wa jāhilīyat parhaza bāsh* Or, *az takāhul wa jahālat (ijtināb) bi-kun* (*ihtirāz*) Or, (*sustī*) *wa āwāragī-rā bi-guzar* (*batālat, kāhilī*)

BEYROUT—I have been three years in Beyrout—*dar bayrūt tā si sāl būda am* Or, *hālan si sāl guzashta ast ki man dar bayrūt (mu-tawakkif būda am)* (*mukīm būda am,*

*sālim shuda am mutamallik shuda am ikhtiyār ba ān am sukūnat dashta am.*)

Bid—Why do you bid me do this?—*chirā marā farmūdah i kardan-i īn kār mī-kunad?*

Big—How big is the book you speak of —*kitāb-i ki zikr mī-kunad chi kadar buzurg dārad?*

Bill—Give me your bill I will pay it.—*hisāb-i-kh d r-ā ba man bi-dihed ān-rā adā khwāham kard.*

Bind—Bind him hand and foot.—*dast wa pāyash bi-band* Or *band bar dast wa pāyash bi-nih*

Bind—Bind him neck and foot.—*rīsila dar gardan wa zanjīr bar pāyash bi-(nih).* (*kun band*)
Pinion him —*dast bar pusht-ash bi-band.*

Bound—He has bound up the parcel —*ān kas (bukcha)-rā basta ast.* (*basta.*)

Bitten—He was bitten by a jackal —*yak shaghāle o-rā (gazīda) ast.* (*za khmī karda.*) Or *o az shaghāle ga īda shuda ast.*

Blameable—Am I blameable in this —*āyā man dar īn kār (mukassar) am?* (*taksīrwār*)

Blame—The blame rests only upon me —*siwā,e man kase dīgar mukassar nīst.* Or *ilzām-i-īn taksīr khāss ba zimma,e man ast.* Or *īn jurm mahz az dast i man (bar āmada) ast.* (*sādir shuda.*) Or *siwā,e man kase dīgar (ilzām-i-īn kār na dārad).* (*malzūm-i īn kār nīst*) Or *ba juz i-man kase dīgar mujrim na shuda ast*

Blameless—No, without doubt you are blameless.—*na be shakk shumā (be kusūr ed).* (*ma zūm ed.*)

Bled—After being bled he recovered —*ba d az fasd kardan shifā yāft.* Or *ba d az rag zadan ifāka yāft* Or *ba d az hajāmat kardan andake rāhat yāft*

Bleeds—I have cut my finger see how it bleeds.—*angusht i-khud-rā burīda am bi-bīned (chigūna khūn az o mī-chakad).* (*chi taur khūn mī-āyad*)

Blessing—By the blessing of God I am better —*ba fazl i-allāh ta ālā kadre ārām yāfta am*

BLIND—He is now quite blind —*ān shakhs bi-l-kull (nā-bīnā) ast (kūr, zarīr, a'mā)*

BLINDFOLD—He led him blindfold through the city.—*o chashm-ash bast wa o-rā gird-i-shahr gardānīd*

BLOSSOM—Where there is blossom we expect fruit —*jā,e ki shugūfa ast, ummed-i-mewa ast*

BLOSSOM—This plant will soon blossom —*īn nihāl zūd (gul khwāhad kard) (shugūfa khwāhad dād)* Or, *īn nihāl zūd bār khwāhad āward*

BLOTTED—He blotted the whole of his papers —*o bar hama kāghaz-i-khud dāgh-i-siyāhī andākht* Or, *o hama kāghaz-i-khud-rā tasūm kard.*

BLOW—Blow the dust off your book —*az kitāb-i-khud-at gard (fūt bi-kun) (paf bi-dih, wā pak)* Or, *kitāb-i-khud-rā bi-takāned*

BLUNDER—You blunder continually —*shumā hamesha (sahw) mī-kuned (khatā, ghalat, kusūr)*

BOLDER—He is bolder than I —*o az man (shujā'tar) ast (be bāktar, shajī'tar, dilāwartar)* Or, *o az man ziyāda shujā'at dārad*

BOLT—Fix a bolt on the window —*dar darīcha chifte bi-zan* Or, *dar ghurfa darbande murattib bi-kun* Or, *dar rauzan band-kasha,e kā,im bi-kun*

BOND—He wishes to have a bond for this amount —*barā,e īn mablagh-i-pūl tamassuk mī khwāhad*

BONE—The dog has a bone in his mouth —*sag dar dahan-i-khud 'azme dārad*

BOOKSELLER—I have been to the bookseller's shop —*ba dukān-i-kitāb-farosh būda am*

BORN—He was born before you.—*o pesh az shumā (paidā) shuda būd (maulūd, zāda, mutawallad)*

BORROW—I want some money, from whom can I borrow?—*man kadre pūl mī-khwāham az kudām kas (karz) mī-tawānam girift? (wām, 'āriyat)*

BOTTLE—Put this oil into a bottle —*īn raughan-i-talkh-rā dar (surāhī bi-guzār) (kūza bi-kun)*

BOTTOM—Read to the bottom of the page—*tā ba (intihā),e safha bi khwāned. (ākhir anjām khatm ikhtitām; muntahā tā bi tah.)* Or *safhā rā tamām bi-khwāned*

BOW—Having made a bow he sat.—*o (talīm kard) wa nishast. (sar-i-khidmat bar astān dāsht zamīn-i khidmat bosīd khidmat kard sharf i khidmat ba jā āward; rasm-i-adab wa tahiyat ba jā āward sar-i-khidmat ba zamīn nihād alif kāmat-i-khud-rā chūn nūn kham sākht.)*

BOWS—Bows and arrows were formerly used in war—*(dar aiyām-i-guzashta) tīr wa kamān aslihā,e jang būdand (sābikan dar aiyām i-salaf dar wakt i-peshīn muhad damaq pesh az īn kabl az īn.)*

BOX—What shall I put in this box?—*dar īn sandūk chī bi-(guzāram). (kunam nihām.)*

BRACELETS—That lady wears bracelets—*ān bānū yāra ba dast mī-kunad.* Or *ān sāhiba mīsad ba dast mī-poshad* Or *ān khātūn dast-baranjan dar dast mī-kunad*

BRANCHES—That tree has many branches.—*īn shajar binyār (afanīn) dārad (furū' sing. far' aghsā,e sing ghusn shākhā shākhhā.)*

BRASS—Don t you know brass from copper—*āyā birinj-rā az mis na mī-dāned!* Or *fark mā-bain birinj wa mis na mī kuned!* Or *fark-i-birinj wa mis na mī-dāned!*

BRAVE—His soldiers are very brave.—*askariyān-ash khailī (shujā) and. (dilīr jang-jū dushman-kush)*

BRAVERY—What bravery have they displayed?—*eshān chī (shujā'at namūda) and! (dilāwarī zāhir karda himmat izhār sākhta.)*

BRAYING—The ass is braying.—*himār (nahīk mī-zanad). ('ar- ar mī-kunad mī-shorad.)*

BREADTH—What is the breadth of that cloth?—*('ar-)-i-ān pārcha chī kadar ast? (pahan kushādagī.)*

BROKEN—He has broken it in pieces.—*o ān-rā (khurd khurd karda) ast. (pāra pāra shikasta reza-reza guschhta.)*

Broken—He has broken the agreement.—*(khilāf) i-'uhd karda ast (nuks, faskh)*

Breath—I have run to such a degree that I am out of breath —*man chunīn dawīda am ki (nafs) na mī-tawānam zad (tanaffus, dam)* Or, *man chunān dawīda am ki majāl-i-nafs kashīdan na (dāram) (āwaram)*

Breed—These insects breed in the rice —*īn kirmhā dar birinj paidā mī-shavand*

Bred—He bred up his children in the best manner —*o atfāl-i-khud-rā ba (tarīk i ahsan parwarish dād) (afzalu-l-wajh tarbiyat kard, bihtarīn-i-ṣūrat nashw o namā dād)*

Bribed—He was bribed to commit that wicked deed —*o rishwat girifta ān kār-i-shanī' kard* Or, *ba jihat-i-kār-i-shanī' o-rā rishwat dāda shuda ast*

Bricks—Bricks are made of this kind of earth —*az īn kism-i-(gil) khishthā sākhta mī-shavand (khilāb)*

Bridegroom—I saw both the bridegroom and the bride —*har dū dāmād wa 'arūṣ dīdam*

Bright—Do you observe that bright star?—*āyā ān (najm-i-mujallī)-rā mī-bīned? (sitāra,e darafshān, akhtar-i-darakhshān)*

Broad—How broad shall I make this mat?—*īn (boriyā)*[1] *chi kadar ('arīz)*[2] *bi-sāzam?* [1]*(zīgh, hāṣir)* [2]*(pahan, wāsi')*

Broker—He is by trade a broker —*o ba harfat dallāle ast* Or, *o ba kasb baiyā'e ast* Or, *pesha,e o dallālī ast*

Brush—Here is a brush, where is the paint?—*īn jā kalam-i-mū ast, ammā rang kujā?*

Bud—These trees are beginning to bud.—*īn darakhthā shuguftan mī gīrand* Or, *īn ashjār (dar shuguftan) and (ba shuguftan dar āmada)*

Build—I am going to build a house —*man makāme ta'mīr khwāham kard*

Bull—Are you not afraid of the bull?—*az ān nar-gāw (na mī-tarsed)? (shumā-rā khauf nīst, mukhauwaf na mī bāshed)*

BUNDLE—Where shall I put this bundle?—*In bukcha rā kujā bi-(guzāram).* (*niham kunam dāram.*)

BURDEN—The whole burden rests upon me.—*tamām bār bar man ast.* Or *man kāmil i-tamām kaml-am.*

BURN—Burn this waste paper.—*In kāghaz i raddī rā ba ātash bi-dih.* Or *In kartas-i-bekār-rā ba ātash bi soz.* Or *In kāghaz-i-muhra-dār-i mardūd rā ba ātash biyandāz.*

BURST—They drank so much that they almost burst.—*In kadar naushīdand ki (nazdīk būd ki shikam-i-eshān bi-tarkad).* (*dar tarkīdan-i-shikam-i-eshān chīze na mānda būd.*) Or *eshān ba ān kadar āshāmīdand ki mi da,e eshān karīb ba tarkīdan būd.*

BURST—He burst open the door.—*o darwāza-rā shikasta wāz kard.*

BURY—He is gone to bury his father.—*o padar-i khud rā dafn kardan rafta ast.* Or (*o barā,e tajhīz wa takfīn*) *kardan-i wālid-i-khud rafta ast.* (*o barā,e tadfīn.*)

BUSINESS—He is come on business.—*o barā,e (shughl)e āmada ast* (*kār-e amal-e hājate.*)

BUSY—He is now very busy and cannot speak to you.—*ilhāl (ba kār mashghūl ast) wa ba shumā sukhan guftan na mī-tawānad.* (*mashghūl-i-khidmat ast ba kār o bār ishtighāl dārad ba mu'āmila mushtaghal ast dar band i-khwesh ast.*)

BUY—I am going to the bazar to buy paper.—*man ba bāzār az barā,e kharīdan-i-kāghaz mī-rawam.*

## C.

CABLE—That ship has lost her anchor and cable.—*langar wa (kalī)-i-ān jahāz har dū gum shuda ast.* (*katāj*)

CAGE—This cage is to keep birds in.—*In kafs barā,e nigāh dāshtan-i paranda ast.*

CAKE—Where did you get that cake?—*ān (kulīcha) az kujā ba dast-i shumā rasīd.* (*ka'k; bishmāt kurs rughīf* pl *rughfān*)

CALAMITY—This will be to them a great calamity—*īn (āfat-i-'azīm)*[1] *bar eshān wāki'* *(khwāhad shud)*[2] [1](*sadma,e kabīr, balā,e buzurg, hādisa,e kalān*) [2](*khwāhad uftād*)

CALUMNIATES—He calumniates a person—*o dar postīn i-mardume mī (uftād) (ravad)* Or, *o harf-i-kase mī-chīnad* Or, *o ghībat-i-kase mī-kunad* Or, *o dar 'aib giriftan-i-kase mī-koshad* Or, *o kase-rā ghaibat mī-kunad* Or, *o kase-rā ba badī yād mī-kunad* Or, *o nām-i-kase ba zishtī mī-barad*

CALCULATION—Have you made a calculation of the cost?—*(hisāb)-i-kharj jam' karda ed?* (*takhmīna; muwāzina*)

CALF—The cow and calf were together—*māda-gāw wa gūsāla baham yak jā būdand*

CALM—The sea was quite calm—*bahr bi-l-kull (be mauje) būd* (*bi lā amwāj, mushawwish na*)

CANVAS—Where did you buy this canvas?—*īn (palās)-rā az kujā kharīda ed?* (*pārcha,e kanū*)

CAPACITY—He is a person of great capacity—*ān shakhs bisyār (kābilīyat) dārad* (*isti'dād, firāsat, idrāk, kuwat-i-madrika, dirāyat, ahliyat, dānish*) Or, *ān shakhs (dar firāsat kāmil) ast* (*sāhib-i-fazīlat, sāhib-i-fazl-i-kamāl*) Or, *'aklmandī,e ān kas ba kamāl rasīda ast*

CARD—He has sent me a card of invitation—*ān kas ruk'a,e da'wat-i ā ba jihat-i-man firistāda ast*

CARE—I have no care on that account—*dar ān sukhan (parwā) na dāram* (*fikr, andoh, muzāyaka, dil-tangī*) Or, *az ān amr gham na (dāram)* (*khuram*) Or, *dar dil-i-khud tafakkur e-rā rāh na diham*

CARRYING—I saw him carrying a load on his head—*man o-rā dīdam ki bār bar sar guzāshta mī-rawad*

CASE—Have you no case for your razor?—*āyā (ghilāf-i-teg-i-dallākī)-rā na dāred?* (*jild-i-ustura, miyān-i-mai dūda*)

CASE—This is a very difficult case—*īn murāfa'a (mushkil ast)* (*ishkāl dārad*)

CASH—In cash and notes I have 100 dinars.—*dar wajh-i-nakd wa barāt sad dīnar dāram.*

*i-gandum firāwān ast magar gandum na* Or, *īn hama sabos ast (nishān)-i-gandum dar īn nīst (asar)*

CHAIN—Is this chain made of iron?—*āyā īn zanjīr-(i-āhanī) ast? (az āhan sākhta shuda)*

CHALK—He writes only with chalk.—*ān kas fakat ba gil-i-safaid mī-nawīsad*

CHANGE—He is gone there for change of climate—*az barā,e (tabdīl)-i-āb o hawā ān jā rafta ast. (tahwīl)*

CHANGE—I must change my clothes—*marā bāyad ki libās-i-khud-rā ('iwaz) bi-kunam (badal, tabdīl, ibdāl)*

CHANGEABLE—His mind is changeable—*o mutalauwinu-ṭ-ṭab' ast* Or, *o sahilu-l kabūl wa sahilu-l-tark ast* Or, *o sābitu-l-kaul wa kā,imu-l-mizāj nīst* Or, *dil-ash (be karār) ast (nā pāyadār)* Or, *o talauwun dar ṭab' dārad*

CHAPTER—What chapter shall we read?—*kudām bāb bi-khwānam?*

CHARACTER—He bears an excellent character—*o nām-i-neko dārad* Or, *o (sāhib-i-'izzat) ast (ẕū-l-'izzat, mu'azzaz, mukarram)*

CHARCOAL—She draws pictures with charcoal—*ān zan taswīrhā ba zaghāl mī-kashad*

CHARGES—He charges very high—*o girān ḳīmat mī-kunad (khwāhad)*

CHARITABLE—They are very charitable to the poor—*eshān ba (gharībān karīm) and. (muflisān rahīm, maflūkān sakhī, mustamandān sadkat-bakhsh)*

CHARITY—He bestows a great deal in charity—*o bisiyār (khairāt) mī-dihad (sadka, tasadduk, ẕakāt, ẕakwat)*

CHARMING—That is a charming song—*ān naghma,e dil-fareb ast* Or, *ān sarod-i-ṭarab-angez ast* Or, *ān samā'-i-dil-āwez ast* Or, *ān tarannum-i-dil-faroz ast* Or, *az ān naghma kase-rā shor wa ṭarab dar sar mī-āyad* Or, *az ān naghma kase dar hālat wa ṭarab mī-bāshad*

CHEAP—These articles, I think, are cheap—*man mī-pindāram ki īn chīzhā (arzān) and (kam-kīmat, subuk-bahā)*

CHEAT—They cheat whom they can.—*eshān ba har kase ki mī-tawānand fareb mī-dihand* Or *eshān ba har kase ba kadar i makdūr-i-khud (ghadr mī-kunand). (ghabn mī sāzand ḥīla-bāzī mī-kunand; ghābin mī bāshand)*

CHEESE—This cheese is not good.—*in panīr (khūb nīst). (lik shuda ast.)*

CHICKENS—I saw a hen with ten chickens.—*man mākiyāne-rā ba ma dah chuza dīdam.*

CHIEF—My chief reason for coming here was to see you.—*man makṣ az barā,e dīdan i-shumā in jā āmada am.*

CHILDHOOD—I have known him since his childhood.—*man az (hīn-i-ṭufūliyat-ash) o-rā dānista am. (ayyām-i-koda kiyash ahd i-khurdīyash.)* Or *az wakte ki o ṭifl būd man o-rā shinakhta am*

CHILDISH—These are but childish employments.—*in fakat (bāzī,e kodakāna) ast (kār-i-kodakī)*

CHINA—He has lately come from China.—*dar in rozhā az chīn wārid shuda ast.*

CHIPS—Why are all these chips here? take them away—*in khāshāk chirā in jā ast? ān-rā bar dār* Or *in (tarāshhā) chirā in jā uftāda ast? ān-rā bi-bar (rezahā,e chūb)*

CHISEL—Cut this stick with a chisel.—*in chūb-rā ba mab a bi-tarāsh.*

CHOICE—It was his own choice to do so.—*o in kār ba khwāhish-i khud kard.* Or *in chunīn kār kardan o-rā ikhtiyār uftād.*

CHOOSE—Choose which of these two you please.—*az in har dū tā yake-rā (bi-guzīn). (bi-chīn ikhtiyār bi-kun kabūl bi-kun.)*

CINNAMON—Mix some cinnamon with the other spices—*ham-rāh-i-dīgar masālih dār-chīnī (biyāmez). (makhlūṭ bi-kun takhlīṭ bi-kun ikhtilāṭ bi-kun bi-khisānīd)*

CIRCLE—They all sat in a circle.—*eshān (dar ṣūrat i-dā ira) nishastand (halka zada.)*

CIRCUIT—He is now judge of circuit.—*ān ilḳāl ḥākim-i dā,ir ast.*

CIRCULATED—They have circulated notices in all directions—*eshān ba har taraf ishtihār-rā jārī karda and* Or, *ba har taraf ittila' nāmajāt-i-eshān ijrā yāfta and*

CIRCULATION—Has this coin been long in circulation?—*īn zarb az bisiyār wakt murauwaj būda ast* Or, *āyā bisiyār sāl ast ki īn sikka (rā,ij būda) ast (rauāj yāfta)*

CIRCUMSTANCE—This is a curious circumstance—*īn sāniha,e 'ajīb ast* Or, *īn kaifiyat-i-bisiyār nādir ast* Or, *īn ahwāl-i khailī ta'ajjub āmez ast*

CIVIL—He is one of the civil servants of the Government—*o yake az sāhibān-i-(amūī-i-daulat) ast ('amāl-i-mamlakat)*

CIVIL—He is civil to every one—*o ba har kas (mulā,im) ast (salīm, halīm, adīb, mu,addab, ṣāhib-i-sulūk, khalīk, sāhib i-adab, mulātif, latīf)* Or, *o ba har kas ta'zīm mī-kunad*

CIVILITY—He received us with great civility—*o ba bisiyār (tawāzu') bā mā mulākāt kard (khulk, ikhlāk; adab, sulūk, mulā,imat, mudārā, mudārāt)*

CLAIM—Have you any further claim on that gentleman's estate?—*bar imlak-i-ān sāhib iddi'ā,e dīgar dāred?*

CLEVER—She is more clever than he—*ān zan az ān mard (dānā)-tar ast (zakī, hoshiyār, kār-guzār, maslahat-guzār, pukhta)*

CLIENT—The attorney has written to his client—*ān wākil ba muwakkil-i-khud nawishta ast*

CLIMATE—The climate of Europe is very fine—*āb o hawā az mulk-i maghrib bisiyār khūb ast*

CLIMBING—He was climbing a tree—*o (bālā,e darakht bar) mī-raft (bar darakht bālā)*

CLINGS—That child clings to its mother—*ān farzand ba (mādar-i-khud mī-chaspad) (gardan-i-mādar-i-khud mī-awezad)*

CLOAK—Leave your cloak in the hall—*(bālā-posh,) i-khud-rā dar dālān bi-guzār (fairghul, labāda, jawālik)*

CLOCK—What is the time by the church clock?—*ba sā'at i-*

*(Ṭi-kada) chi sā'at ast?* *(ibādat-gāh khāna,e khudā ma'bid sijda-gāh masjid jāmi')*

It is near two o'clock.—*karīb ba dū at i-dū ast.*

CLOTHE—They clothe the naked and feed the hungry —*(barahnagān)*[1]*-rā mī-poshānand wa (gurusnagān)*[2]*-rā khurish mī-dihand.* [1]*(ariyānān 'āriyān)* [2]*(jau'ānān; jā'i'ān mujī'ān.)*

CLOUDS—There are many clouds, it will rain heavily.—*(abr) bisyār ast bārān khūb khwāhad bārīd.* *(megh sahāb ghaim.)*

COACHES—Some people ride in coaches others go on foot. —*ba'ze mardumān ba kāluska sawār mī sharand wa ba'ze piyāda mī-ravand.*

COARSE—This cloth is very coarse—*īn pārcha bisiyār (kuluft) ast.* *(salb hangusf jar ab nāfij satikh; sitabr)*

COBWEB—Sweep away that cobweb.—*ān parda e ankabūt rā jārūb bi-kun.* Or *ān (nasju-l ankabūt)-rā az īnjā bi-rūb (malkāf)*

COLD—I feel very cold—*man burūdat-i-azīm ihsās mī-kunam.* Or *marā (sardī),e bisiyār mahsūs mī-sharad.* *(bard)*

COLLECTED—A great crowd was collected—*majma'-i-buzurg majmū' shud.* Or *jamī'at-i-kasīr (jam') shud.* *(mujtami'; mujamma')*

COLLECTOR—He is now collector (revenue-officer) of Shīrāz.—*o 'āmil (tahsīldār)-i-shīrāz wa aiyan ast.* *(muhassil bāzhgīr khirāj-i jam alīl jāmi' i-mahāsil.)*

COLLEGE—Have you seen the new college?—*(madrasa,e nau) dīda ed?* *(dāru-l-'ilm i-jadīd)*

COLOUR—What colour shall I make it?—*rang-i-ān chi bi-sāzam?*

COMB—Take a comb, and comb your head.—*(shāna)*[1] *bi-gīr wa mūyat-rā (shāna bi-kun)*[2] [1]*(mashṭ sarkhāra.)* [2]*(mashṭ bi-kun shāna bi-zan.)*

COMFORT—This affords me comfort in my trouble.—*īn dar (zahmat)-am tasallī mī-bakhshad.* *(tasdī; ranj tī'ab)* Or *īn chīz (marham-i-dil-i-majrūh-am) mī-bāshad.* *(tasallī*

*ba<u>kh</u>sh-i-dil-hazīn-am*) Or, *īn chīz marā az ta<u>kh</u>fīf ta<u>kh</u>fīf mī-dihad*

COMMANDED—He commanded me to go instantly—*ān sha<u>kh</u>s ba man hukm farmūd ki hamān sā'at ān jā bi-rau*

COMMENCE—Let us now commence our work—*biyā tā* (*shurū'-i-kār-i-<u>kh</u>ud*) *bi-kunem* (*kār-i-<u>kh</u>ud-rā shurū'*)

COMMEND—I commend your prudence.—*man* (*ta'rīf*) *i-tamīz i shumā mī kunam* (*tahsīn, āfrīn, tausīf, sitā,-ish*) Or, *imtiyāz-i-shumā muwāfiku-r-rā,e <u>kh</u>ud-am mī-āyad* Or, *hazar-i-shumā marā pasand mī-āyad* Or, *dūr-andeshī,e shumā rā taswīb mī namāyam*

COMMERCE—Bag<u>h</u>dad is a first-rate seat of commerce—*Bag<u>h</u>dād 'umda,e jā,e tijārat ast.*

COMMITTED—He was committed to prison—*o dar mahbas firistāda shud* Or, *o dar kaid-<u>kh</u>āna mursil shud*

COMMON—The common people speak thus—*mardumān-i-'auāmm īn chunīn mī-goyand* Or, *īn kalām muhāwara,e 'āmm ast*

COMMUNICATE—Communicate this to him—*īn su<u>kh</u>an bado* (*baiyān*) *bi-kun* (*zāhir, izhār, ashkāra, fāsh, hūwaida*)

COMMUNICATIVE—He appears to be very communicative—*ma'lūm mī-shavad ki o* (*zabān-i-darāz dārad*) (*bisiyār go,e ast*)

COMPANION—I have no companion—*man* (*musāhibe*) *na dāram* (*mūnise, ma,nūse, ham-suhbate*)

COMPANY—I am glad to be in his company—*<u>kh</u>ātir-i-man ba mu<u>kh</u>ālitat-i-o mail dārad* Or, *suhbat-ash <u>gh</u>anīmat shumāram wa <u>kh</u>idmat-ash yag<u>h</u>mā* Or, *ba munādimat-ash rag<u>h</u>bat mī-*(*dāram*) (*kunam*) Or, *ba i<u>kh</u>tilāt-i-o bisiyār mail mī-dāram.* Or, *az musāhibat-ash <u>kh</u>aili <u>kh</u>ushnūd am* Or, *murāfikat-ash marā <u>kh</u>ush mī-āyad* Or, *sūd-i-sarmāye 'umr-am wisāl-i-o-rā mī-shumāram*

COMPARE—Let us compare my writing with yours—*biyā tā <u>kh</u>att-i-marā ba <u>kh</u>att-i-shumā* (*dar tashbīh bi dārem*) (*tashbīh bi-kunem, mukābil bi-kunem*) Or, *biyā ki mā har dū <u>kh</u>att-i-<u>kh</u>ud-rā dar mīzān-i-taswiyat bi-nihem*

CONFIRMED—Is the news confirmed or not?—*In khabar (pukht) shuda ast yā na? (tahkīk mukarrar)*

CONFUSED—You have confused my work.—*Kār-i-marā (darham barham) karda ed. (pareshān.)*

CONFUSED—He is confused.—*In kas (sarāsīma) ast (pareshān mutaraddid sar-gardān hairān muztarib muztarir)*

CONNECTION—There is no connection in these sentences.—*In jumlahā ba yak digar (nisbat na dārand) (bā ham munsalik nayand muntazim nayand alāka na dārand)*

CONQUERED—He conquered the whole country.—*o bar tamām mulk (tasallut yāft) (musallit shud.)* Or *zer-i-hukm-i-khud tamām diyār-rā dar āward* Or *o sultanat rā dar tasarruf-i-khud dar āward.* Or *mamālik-i-aṭrāf (o-rā musallam shud). (dar kabz-i-o dar āmad)* Or *o tamām mulk rā (maftūh) kard. (fath.)* Or *o mutasarrif i nāhiyat shud.*

CONSCIOUS—I am not conscious of having said so.—*man yād na (dāram) ki īn chunīn sukhan gufta am. (mī kunam mī-gīram)* Or *(dar yād i man na mī-āyad) ki īn chunīn gufta am. (ba yād-am na mī-āyad man ba yād na dāram)*

CONSENT—Do you consent to my proposal?—*ba rāe-i-man (rāzī hasted)? (razā mī dihed)* Or *tajwīz-i-marā kabul mī-kuned?* Or *tadbīr-i-man mawāfik-i-khātir-i shumā ast?*

CONSENT—She went without my consent.—*baghair i-(ijāzat)-i-man ān za'īfa raft. (izn rukhsat razā,e.)*

CONSEQUENCE—That is of no consequence.—*ān zarar na dārad* Or *muzāyaka,e īn ma'nī nīst* Or *dar ān muzāyaka nīst.*

CONSIDER—I will consider it.—*bar ān amr tajassus khwāham kard* Or *dar band-i-ān kār khwāham būd* O *dar īn sukhan tasawwur khwāham namūd* Or *īn sukhan rā ba mīzān-i-kiyās khwāham sanjīd* Or *ān rā ba kadam i tafakkur khwāham paimūd.*

CONSIGNED—The cargo of the vessel was consigned to him.

*—tamām bār-i-jahāz ba (hawāla),e ān kas būd. (tahwīl, sapurd; tafwīz)* Or, *tafwīz-i-tamām mahmūla,e jahāz-rā bado kardand*

Constitution—His constitution is very strong—*tabī'at-ash bisiyār (kawī) ast (mustakīm; mazbūt, mustakill.)*

Consult—Let us consult upon this subject.—*biyā tā dar īn (maslahate maslahat) bi-kunem (amr mashwarat; kār salāh)*

Contain—How much indigo will this box contain?—*dar īn sandūk chi kadar nīl khwāhad gunjīd* Or, *īn sandūk chi kadar nīl khwāhad girift*

Contempt—Treat no one with contempt.—*dar kase (nazar-i hikārat) ma kun (ba chashm-i istihkār nazar; tahkīr; karāhat)* Or, *kase-rā ba chashm-i-istikhfāf ma nigar* Or, *dar kase ba dīda e istikrāh ma bīn* Or, *kase-rā (khurd) ma dān (khwār, hakīr; tasghīr; makrūh; karīh)*

Content—I am content with what I have—*har chi dāram (bar ān kānī' mī-bāsham) (bā ān dar mī-sāzam; bar ān kinā'at mī-kunam, az ān pā,e kinā'at dar dāman i salā-mat mī-kasham)*

Contentious—They are very contentious.—*eshān bisiyār (fitna-angez) and (jang-jū, sitezа rū; fasād-āward, mufsid; sharīr, 'arbada-khū; khar-khasha sāz)* Or, *nizā' bar pā mī-namāyand* Or, *ba jang i-har kas mī-(khezand) (uftand)* Or, *ba khilāf wa inkār i har kas ba dar mī āyand* Or, *da'wa,e mukāwamat bar pā mī-kunand*

Continual—There is a continual noise in this place—*dar īn jā (shor) hamesha mī-mānad (ghaugha; ghol; ghal-ghala; hāw hū, āshob)*

Contracted—The Honourable Company contracted for the paper—*jamā'at i-bahādur az barā e īn kāghaz ijāra kard*

Contrary—Contrary winds detained the vessel.—*az bād i-mukhālif jahāz bāz mānd* Or, *bād i-ghair-shurta jahāz-rā (ta'wīk) kard. (mutawakkif.)*

CONTRIVANCE—By what contrivance shall we go there?—*ba kudām ḥīla mī ān jā khwāhem raft!*

CONVENIENT—Will your coming to-morrow be convenient?—*fardā āmadan i-shumā (munāsib) khwāhad būd!* (*mu wāfik shā,ista.*)

CONVERSATION—Are you fond of conversation?—*shauḳ i guft-gū dāred!* Or *shā,iḳ-i-mukālima hasted!*

CONVEY—Will you please to convey this article to him?—*az rū,e (lutf) īn chīz rā bado bi rasāned!* (*alṭāf talaṭ ṭuf mihrbānī*)

CONVINCED—I am convinced what you say is true.—*man yaḳīn dāram ki ān chi shumā mī-goyed rāst ast*

COOKS.—Having no cook, he cooks for himself—*ān shakhṣ ghizā,e khud rā khud (mī pazad) ki ṭabbākh na dārad.* (*bar sīkh mī-kunad bar tāba biriyān mī-kunad.*)

COOLER—It is cooler to-day than it was yesterday—*imroz az dīroz sard-tar ast*

COPY—Please copy this for me.—*luṭf farmūda barā,e man (naḳl)-i īn bi-kuned.* (*sawād*)

CORD—Buy some cord, and tie these things together—*kadre (rīsman-i-bārīk) bi-khared wa īn chīshā rā ba-ham bi-banded.* (*ḥabal.*)

CORK—Is there no cork to this bottle?—*āyā īn kūza,e shīsha (sidād) na dārad!* (*ṣimām.*)

CORN—There was great plenty of corn last year—*dar sāl i-guzashta (ghalla,e firāwān paidā shud.* (*madākhil i ghalla biriyār būd ba ifrāṭ ghalla paidā shud.*)

CORRESPONDENCE—Have you any correspondence with him?—*shumā bā o (murāsalat) dāred!* (*nawisht wa khwānd*) Or *shumā ṭarīḳa,e rasul wa rasā,il bā o jārī dāred!*

CORRUPT—Society here is extremely corrupt.—*ṣuḥbat-i majlis-i-mardum-i-īn jā bisyār (magmūm) ast.* (*mashūb makhṣūl makbūḥ fāsid mukhtalaf*)

COUCH—Move this couch into the other room.—*īn (rakht i istirāḥat)-rā ba ūṭāḳ-i-dīgar bi-bared.* (*shaft shafta; ṣufa mihād mahd,* pl. *muhūd.*)

COUNCIL—He is a member of the Supreme Council—*o yake az ahl-i-majlis-i ('uzmā) ast (a'lā, ūlā)* Or, *o mushīr-i mashwarat-i a'zam ast* Or, *ān āghā yake az (mushāwirān)-i khāss ast (mudabbirān)*
COUNSEL—Let us regard good counsel—*mārā bāyad ki (maslahat-i nek kabūl dārem) (az nasīhat-i-'ākilān rū-kash na sharem)*
COUNT—Count over the money I gave you—*pūle ki man ba shumā dādam bi-shumāred*
COUNTERFEIT—This is a counterfeit coin—*īn ashrafī kalb ast* (gold) Or, *īn zarb-i sīm daghal ast* (silver)
COTTON—This country produces much cotton—*dar īn mulk pumba,e bisyār paidā mī sharad* Or, *zirā'at-i pumba dar īn jā ba ifrāt ast*
COUNTRY—This is my native country—*īn (watan)-i-man ast (maulid, watan-i aslī, mautin)*
COUPLE—Buy for me a couple of razors—*barā,e man juft-i-tegh-i-dallākī bi-khared*
COURAGE—You possess greater courage than I—*shumā az man ziyāda (shujā'at) dārad (himmat, mardānagī, dilīrī, dilāwarī, jur'at, tajāsur)*
CRACK—There is a crack in this basin—*īn aftāba mū dārad* Or, *īn lagan shigāf dārad* Or, *īn tasht mū-dar shuda ast*
CREATED—God created the world—*allah-ta'ālā getī-rā afrīd* Or, *(hakk-ta'ālā) jahān-rā az 'adm ba wujūd āward (hakk-i-jalla wa a'lla, bāra, khudā,e 'azza wa jalla, īzd, musabbabu-l-asbāb, musta'ān)*
CREATOR—God is the Creator of all creatures—*khudā khālik-i-hama (khalā,ik) ast (kā,ināt, maujūdāt, makh-lūkāt)* Or, *sāni'-i-kull masnū'āt khudā ast*
CREDIT—I agree to give you three months' credit—*shumā-rā tā si māh (dain) mī diham (mukārizat)*
CREDIT—This action does him great credit—*az īn kār o-rā bisiyār (i'tibār) hāsil mī-gardad ('izzat, sharraf, āb rū, 'azz wa wakār, karam, ikrām, ihtirām)*

CREDITORS—His affairs are in a bad state therefore he has called together his creditors.—*kār o bār-ash mun tashīr shuda ast lihā ū ḳar-khwāhān-i khud rā ṭalabīda ast*

CREEP—Look how these lizards creep along the wall—*bi bīn chigūna īn (karfashān) bar dīwar charpān mī-ravand (kalpaḳān.)*

CREEPER—This is called a creeper—*īn nihāl rā (arghaj) mī-nāmand. (buklatu-l-bārida.)*

CRIME—What crime has he committed—*o chī taḳṣīr karda ast?* Or *chī ḳuṣūr az o sar zada ast?* Or *chī (khaṭā) az o ṣādir shuda ast?* (*ṣamb* pl. *ẓunūb*)

CRITICISE—He will criticise our composition—*o (iṣlāḥ-i taṣnīf) i-marā khwāhad kard (tashīḥ i-muṣauwada.)*

CROOKED—That line is crooked—*ān saṭar kaj ast.*

CROSSED—He crossed the river—*az āb-jū e guẓasht* Or *(bar) rūd ubūr kard (az)*

CROWS—He rises when the cock crows in the morning—*o ba (bāng)-i khurūs bar mī khezad (mujarrad-i-āwāz sharḳ-i-āwāz)*

CROWD—There was a great crowd of people.—*ān jā kalān (izdihām)-i-khalḳ būd. (jam'īyat ijtimā' jamā'at majma)*

CRUELTY—They delight only in cruelty—*eshān az (be rahmī) khūshī ḥāṣil mī namāyand. (sang-dilī dil-azārī sab'īyat ẓulm sitam)* Or *khailī khurramī ẓāhir mī-kunand ki ba dīgarān durushtī ba (kār barand). (amal āwarand)*

CRUMBS—The birds will pick up all these crumbs.—*parandagān īn reza,e nān khwāhand chīd.*

CRUSHED—He was crushed under the carriage-wheel—*zer i-charkh-i-arāba (masḥūḳ sakhta) shud. (taḳrīb sākhta rafīḳ karda.)*

CRY—What is the matter? why do you cry out so?—*chi ḥālat ast? chirā chunīn ghul wa shor mī-kunel?*

*CUBITS—The length of this stick is about four cubits—(*darāzī*)[1] *e īn chūb karīb ba chahār (gaz)*[2] *ast* [1](*ṭūl, tawālat*) [2](*sā'id, dast, mufak*)
CULTIVATED—This land is cultivated—*īn zamīn (mazrū') ast* (*ma'mūr, ābād, zira'at karda shuda, kishta shuda*)
CUNNING—They are by nature cruel and cunning—*bi ṭ-ṭab' be rahm wa harīf and* Or, *bi l asl sang dil wa ghaddār and* Or, *bi l nafs zālim wa na''ār and* Or, *bi z zāt be shafakat wa makkār and* Or, *ba khū dil azār wa 'aiyār and*
CUPS—They drink tea out of cups and saucers—*eshān chā ba finjān wa nalbakī mī khurand*
CURED—I have been cured by that physician—*man az ān (ṭabīb) shifā yāfta am* (*pizishk*)
CURIOUS—This is a curious shell—*īn ṣadaf ('ajīb) ast* (*badī'*) Or, *īn gosh i māhī nādir ast* (*gharīb*)
CURTAINS—Are there no curtains to this bed?—*āyā īn bistar pasha-parān na dārad?* (*parda, suiāfat, sajf*)
CUSTOM—Do you know how this custom arose?—*shumā mī-dāned chigūna īn rāh o rasm (ufṭād)?* (*paidā shud, sar bar āward, sar bar zad, rū e namūd*) Or, *khabar dāred ki īn rasm rā ki (ījād) kard?* (*ikhtirā', waza'*)
CUT—You have cut this pen so that it won't write—*īn kalam-rā chunān kaṭ' karda ed ki az ān nawishtan na mī-sharad*
CYPHER—One and a cypher make ten—*agar ba hindasa,e yak ṣifr dāda sharad hindasa,e dah gardad*

D

DAMAGE—Has the cargo received any damage?—*āyā nukṣān ba (mahmūla) e jahāz rasīda ast?* (*bār*)
DAMP—This house is very damp—*īn khāna bisiyār (nam-nāk) ast* (*namgīn, marṭūb, marṭab*)

---

* The breadth of one finger = 2 barley corns, end to end.
" " = 7 " " side by side.
" one hand = 8 " " end to end.
" six hands = 48 " " , "
" " = one cubit = 18 inches.

*mī guzrānand*) Or, *eshān ba (makr) zindagī mī-kunand* (*daghā, talbīs, ghabn, ghadr, kaid, makādat, khad'at, rīw, zark, shaid, 'aiyārī*)

DECEITFUL—What is there more deceitful than the human heart?—*az dil-i-insān kudām chīz (daghā-bāz)-tar ast* (*ghadīr, ghaddār*)

DECEIVED—You have been deceived by them—*shumā badeshān (maghbūn shuda ed)* (*ghabn khurda ed, mughālata sākhta shuda ed, taghlīt karda shuda ed*) Or, *shumā az eshān daghā yāfta ed*

DECIDE—Let him decide this question—*bi-guzār ki o (īn mu'āmala-rā faisal) bi-kunad.* (*infisāl-i-īn amr*)

DECLINED—I asked him, but he declined—*man az o pursīdam, magar o (inkār kard)* (*rāzī na shud, sar bāz zad*)

DECREASES—That article decreases in value daily—*roz ba roz kīmat-i-ān chīz (kam) mī-shavad* (*habūt, sūkit, kāsid*)

DECREE—A decree was passed for this purpose—*az barā,e īn hukme muharrar shud* Or, *ba jihat-i-īn (hukm-i-kazā mu'aiyan gardīd)* (*taukī'-i-farmā ijrā yāft*)

DEDUCT—I shall deduct so much from his account.—*az hisāb ash īn kadar pūl (kat) khwāham kard* (*wazī'at, waz'*)

DEFECT—Do you see any defect in this?—*āyā dar īn hech ('aib) mī-bīned?* (pl *'ayūb, tawaffun.*)

DEFENCE—He made his defence in court—*dar 'adālat 'uzr-i-khud-ash kard* Or, *dar mahkama ma'zarat-i-khud-rā zāhir kard* Or, *dar 'adālat (i'tizār)-i-khud-rā ba 'arsa,e zuhūr āward* (*tazkiyat*)

DEFENDANT—The statements of both defendant and plaintiff were heard—*kalām-i-mudda'ī-'alaihī wa mudda'ī shunīda shud* Or, *izhār-i-(āsāmī wa faryādī) istimā' karda shud* (*rāfi' wa dā'ī*)

DEFICIENT—They are not deficient in sense—*eshān (kam-'akl) nayand* (*kam-hausila*) Or, *dar tamīz kamī na dārand.*

DENIES—He denies having said this—*o az guftan-i-īn sukhan (inkār mī-kunad) (munkir mī-shavad, ibā mī-kunad, tanākur mī-kunad)*

DEPART—When do you intend to depart?—*irāda,e raftan kai dāred?* Or, *kai alwidā' khwāhed shud?* Or, *īn jā-rā kai alwidā' khwāhed guft?* Or, *az īn jā kai (tashrīf khwāhed burd)? (murakhkhas khwāhed shud, kadam ranja khwāhed farmūd, 'inān i-'azīmat mun'atif khwāhed sākht, nihzat khwāhed farmūd)*

DEPEND—I cannot depend upon what he says—*ān chi o mī-goyad bar ān i'timād na mī-tawānam kard*

DEPENDS—That depends upon the state of my health—*ān kār ba tan-durustī,e man (maukūf) ast (muta'allik, munhasir)* Or, *īn sukhan ba (sihhat)-i-man muta'allik ast (sahīhu l-badan)*

DEPOSITORY—This is a depository for books—*īn kutub-khāna ast*

DEPTH—What is the depth of this tank?—*'umuk-i-īn hauz chīst?* Or, *'amīk-i-īn (ghadīr) chīst? (āb-gīr; āb-dān, burka, tālāb.)*

DESCRIPTION—What description gave he of the place?—*o wasf-i-ān jā chi sān kard?* Or, *o ān jā-rā chigūna baiyān kard?* Or, *o (sharh)-i-ān jā chigūna dād? (tafsīl, tafsīr)*

DESERVE—They deserve to be punished—*eshān (lā,ik-i-sazā) and (mustahikk-i-'azāb, kābil-i-taubīkh, sazāwār-i-'itāb)*

DESIRE—I will desire him to do so—*man hukm khwāham kard ki o ham chunīn bi-kunad*

DESIRE—I have a great desire to see him—*man ba dīdan-i-o (ishtiyāk i kāmil dāram) (mushtāk hastam, shā,ik hastam)* Or, *silsila,e shauk-i dīdan-i-o dar gardān-i-dil-i-khud dāram* Or, *dar sar-i-dīdār-i-o mī-bāsham*

DESIROUS—He is very desirous of seeing you—*o barā,e dīdan-i shumā bisiyār (arzūmand) ast (mushtāk)*

DESPAIRS—He despairs of accomplishing his object.—*o (tawakku' na dārad) ki kār-i-khud-rā ba sar rasānad*

DIG—Dig up this jungle—*īn khār bunhā az bikh bir kan*

DILIGENCE—It requires only diligence—*fakat (jidd o jihad) zarūr ast (koshish, sa'ī, 'arak-rezī)* Or, *bāyad ki shumā dar īn kār ba sabīl-i-(istimrār) mashghūl bāshed (mudāwamat, muwāzabat, istidāmat)*

DILIGENT—They are diligent scholars—*eshān tālibān i mujāhid and* Or, *eshān talmīzān-i-mihnat-kash and*

DIM—Her eyes are become dim through age—*az sabab-i pīrī za'f-i-basārat ān zan-rā girifta ast* Or, *az bā'is-i-kuhn-sālī chashm i-ān fartūta kam-nazar shuda ast*

DINNER—I must go now, it is dinner time—*wakt i-shām ast, marā bāyad raft*

DIRECT—This is the direct road to Shiraz—*īn (rāh) ba Shīrāz rāst mī ravad (minhāj, tarīk, sabīl)*

DIRECT—Please direct me where to find him—*az rāh i mihrbānī ba man nishān bi-dihed ki bado mulākāt kujā bi kunam*

DIRECTIONS—I will attend to your directions—*man ba nasīhat-i shumā mutawajjih khwāham shud* Or, *man mutābik-i dastūru l-'amal-i shumā tawajjuh khwāham kard*

DIRTY—This road is very dirty—*īn rāh bisiyār (ghalīz) ast (pur az khilāb, pur az wahal, najis, palid)* Or, *in [illegible] sirāt khas wa khashāk ast*

DISADVANTAGE—If you act thus, it will be to your disadvantage—*īn kism raftār namūdan dar [illegible] nuksān dārad* Or, *agar īn chunīn [illegible] kard nuksān khwāhad yāft*

DISAGREE—They disagree with one another—*eshān [illegible] yak digar (mukhālif and) (mukhtalif and, ikhtilāf dārand)*

DISAGREEABLE—On that account it is very disagreeable—*ba [illegible] bisyār (na muwāfik-i tab') ast (na [illegible], [illegible] makbūl, [illegible])*

DISAGREEMENT—They have disagreement—[illegible] *(ikhtilāf, [illegible], [illegible])*

DISAPPOINTED—I was much disappointed.—*man bi-l-kull (makrūm) shudam (be bahra nā ummed ma yūs.)*

DISCHARGE—He is now able to discharge his debts.—*ḥālan karẓhā,e khud rā adā mī-tawānad kard*

DISCIPLINE—This army is without discipline —*In askar ḳawā'id na mī-dānad.* Or *In lashkar (be ḳānūn) ast (lā nigām be ā'in)*

DISCONTINUED—The custom is now discontinued —*ālān īn rasm (mansūkh) ast. (mardūd munkaṭ' nā muraunaj)*

DISCOURAGES—What you say discourages me —*ḳaul i-shumā marā (nā ummed) mī-kunad. (be dil ma yūs takhwīf)*

DISCOURSE—Come let us hold a discourse —*bīyā tā mā (makalima) bi-kunem. (ḳīl-ḳāl guft o shunīd guft o gū,e)*

DISCOVERED—I have not as yet discovered the thief.—*tā īn waḳt duzd rā (na yāfta am). (paidā na kirda am ba dast nayāwarda am.)*

DISCOVERY—That is an important discovery —*ān (ījād) bisyār khūb ast (ikhtirā')*

DISCRETION—He has ability but wants discretion —*o (ḳābiliyat)*[1] *dārad wa lekin (imtiyāz)*[2] *na dārad* [1]*(liyāḳat 'aḳl)* [2]*(tamīz intibāh ihtiyāt)*

DISGUISE—Let us not use disguise —*mā rā fareb kardan na bāyad*

DISGRACE—To do so would be a disgrace to us.—*az chunīn kardan āb rū,e mā rekhta khwāhad shud.* Or *az chunīn munkire mā dar chāh i-infi'āl khwāhem uftād* Or *īn fi'l ba mā (zillat) khwāhad āward (zillat karāhiyat be i-zatī be ḥurmatī fazīhat ṭa'nat.)* Or *īn fi'l marā (makrūh) khwāhad sākht. (mulāmat)*

DISHONEST—They are very dishonest —*eshān khailī (khā in) and (be-diyānat khiyānat-kār)* Or *khiyānat i-eshān ma rūf ast wa fasād-i-afsad zāhir*

DISLIKE—I dislike their company very much.—*murāfiḳat i-eshān bi-l-kull pasand na dāram.* Or *az mukhālitat-i-eshān (dar dil-i-man nafrat padīd mī-āyad). (karāhiyat*

*or tanaffur* or *hakārat dāram*) Or, *dar silk-i-muwānasat-i-eshān munsalik shudan na mī-khwāham* Or, *az māndan dar ḥalka,e suhbat-i-eshān dil-am mutanaffir mī-shavad*

DISMISSED—The king dismissed the courtiers—*pādshāh ahl-i-darbār-rā* (*murakhkhas*) *kardand.* (*rukhsat, bar-khāst*)

DISOBEY—I cannot disobey his orders—*man radd-i-farmān-i-o-rā na mī-tawānam kard* Or, *man hukm-ash na mī-tawānam shikast* Or, *man na mī-tawānam ki* (*sar-i-khud az halka,e inkiyād-ash bar āwaram*) (*'adūl-i-hukm-ash bi-kunam, ghāshiya,e mutāba'at-i-o az dosh-i-khud biyāndāzam*)

DISPLAYS—Herein he displays great talent—*dar īn maslahat* (*isti'dād-i-o zūhir mī-shavad*) (*firāsat-ash ba zuhūr mī āyad, idrāk-ash huwaidā mī-āyad* or *gardad, zakāwat-ash padīd mī-āyad, majāl-ash rukh mī-namāyad*)

DISPLEASED—They became much displeased—*eshān bisyār* (*nā khūsh*) *shudand* (*mukaddar, ranjīda, āzurda, tīra*)

DISPOSE—Can you dispose of these goods for me?—*īn ashiyā barā,e man ba* (*tijārat*) *farokhtan mī-tawāned?* (*saudā*)

DISPUTE—What is the dispute between you two?—*mā bain-i-shumā har dū chi takrār ast?* Or, *dar miyān-i-shumā wa o chi* (*bahs*) *ast?* (*mubāhasa, ibtihās, kaziya, shor wa fasād, nizā', munāza'at, tanāzu', khar-khasha, mujādila*)

DISSATISFIED—Why are you dissatisfied?—*chirā* (*ghair-rāzī*) *hasted?* (*az īn amr be rāzī, nā rāz*)

DISSOLVES—The sun dissolves the snow—*āftāb yakh-rā gudāzad* Or, *partāb-i-shams barf-i-nishasta-rā āb mī-kunad* Or, *tāb i-khurshed yakh basta-rā hall mī-kunad*

DISSUADE—Cannot you dissuade him from doing so again—*shumā o-rā* (*man' na mī-tawāned kard*) *ki o īn chunīn kār bāz na kunad?* (*māni' na mī-tawāned shud*)

DISTANCE—What distance is the city of Baghdad from this place —*az īn jā shahr-i-bagh* *dād chi masāfa dārad?* Or *mā bain īn jā wa shahr i-bagh dād chi kadar (tafāwut) ast?* (*ba'd bu'd masāfat musāfat.*)

DISTENDED—Having distended his belly with food he at last perished.—*shikam-i-khud-rā pur az ta'ām karda (halāk shud).* (*faut shud jān-i-zindagī yash lab rez gasht safr i ākhirat kard intikāl kard rihlat namūd ba halāk rasīd jān ba hakk taslīm kard jān-ash bar āmad az dāru l fanā ba dāru-l-bakā shitāft az jahān i-fānī rakht bar bast dā'ī ajal-rā labbaik guft az jān wida kard;* nearly *jān-ash ba lab āmad ba jān āmad.*)

DISTINCT—His articulation is clear and distinct.—*talaffuz i-o sāf wa (sahīh) ast.* (*makhraj-dār*)

DISTINGUISH—I cannot distinguish these two letters.—*mā-bain i īn harf har dū (tafrīk) na mī-tawānam kard.* (*fark imtiyāz tamīz mumaiyiz.*)

DISTRESS—She is now in great distress —*aknūn ān zan dar (musībat i-shadīd) uftāda ast* (*sakhtī tangī-i tang-dastī*) Or *ilkāl ān zan i (dil-āshufta) ast* (*parāganda wa pareshān khātir khasta-khātir*) Or *bekh-i-jam'īyat i-khātir-ash burīda ast wa gul i-ārām pazhmūda*

DIVERSION—This is their diversion.—*īn kār (bāzī) e eshān ast.* (*tafarruh i-dil nuzhat i-khātir nishāt-i-kalb tarab-i-dil*) Or *az īn kār imbisāt i-tab hāsil mī-namāyand*

DIVIDEND—A dividend on his estate will be paid the first of next month.—*ba tārīkh-i-ghurra,e māh i-āyanda (kist) az māl-ash dāda khwāhad shud* (*maksam hissa pāra bakhsh*)

DOCK—The vessel is now in dock repairing —*jahāz ilhāl bandā,e (marammat dar sundr) ast.* (*ta mīr shudan dar ta mīr-khāna,e jahāz.*)

DOCTRINE—This is very strange doctrine —*īn usūl i-bisyār ajīb ast.*

DOSES—He has taken two doses of this medicine —*o dū*

*khurāk az īn dawā khurda ast* Or, *o dū habba e dārū girifta ast* (pills)

DOUBLE—Double this string, and then it will do—*īn rassan-i-bārīk dū tā bi-kun ki kifāyat khwāhad kard* Or, *īn rassan (muza'af bi-kun) tā ba kār bi-khurad* (*dū chand bi-kun, taz'īf bi-sāz, az'āf bi-kun*)

DOUBLE—Is this paper double?—*āyā īn kāghaz dū tā ast?*

DOUBTFUL—It is doubtful if he will come—*dar bāb-i-āmadan-ash (shakk) ast* (*shabha*) Or, *āmadan-ash tashkīk dārad*

DRAG—How can one horse drag such a load?—*yak asp chigūna īn chunīn bār mī-tawānad kashīd?* Or *ba chi taur yak asp kifāyat-i-kashīdan-i-īn bār mī-kunad?*

DRAIN—There is a drain under the house—*zer-i-khāna (badar-rau) ast* (*āb-guzar, āb-lūla, jūb, āb-rūh, bālū'at*)

DRAUGHT—Give me one draught of water—*yak (katrū) e āb ba man bi-dih* (*jur'a*)

*DRAW—Make the figures, and draw a line—*hindasā bi-nawīs wa (khatt) bi-kash* (*satar*)

DRAWBACK—Is there any drawback on these goods?—*bar īn asbāb hech (dastūrī) ast?* (*wazī'at* pl *wazā,i'*)

DREAM—I thought thus in a dream—*dar khwābe īn chunīn (dīdam)* (*khayāl dāshtam, muhlim sākhtam*)

DRESS—He cares nothing about dress—*o az bābat i libās-i-khud fikr e na dārad* Or, *o ba (poshāk) dil-i-khud-ash na mī-dihad* (*tahzīb kardan, libās kardan*)

DRESSING—Wait a little, he is now dressing—*andake sabr bi-kun ki o (libās mī-poshad)* (*mulabbis mī-gardad, libās-i-khud-rā dar bar mī-kunad*)

DRIVES—He always drives very fast—*o hamesha kālisha zūd mī-rānad*

DROVE—I drove a nail into the wall—*man mekhe-rā dar dīwār (zadam)* (*koftam*)

---

* Parallel line *khatt i-mutawāzī* Right line *khatt i-mustakim.*
Circular „ „ *mustadir.* Curved „ „ *munhani*

Drum—The drum is beat in the fort daily.—*roz-marra ṭablī dar ḥiṣār nawākhta mī-sharad.* Or *har roz naubat dar ḳil'a mī-zanand*

Dry—This house is exceedingly dry.—*īn khāna ba ghāyat (khushk) ast (ṣamīl ṣāmil.)*

Due—That note falls due to-morrow.—*mī'ād-i-ān barāt fardā tamām khwāhad shud.* Or *wa da,e ān dast-āwez fardā ba itmām mī-rasad*

Dumb—She is both dumb and deaf.—*ān zan ham (gung) wa ham kar ast. (lāl bukum.)*

Dunce—He has learned so long yet he is a dunce —*muddat-i-madīd khwānda ast wa lekin kanas ablā,e ast.*

Durable—Real and durable happiness is not attainable on earth.—*dar īn dunyā (rāḥat-i-aṣlī wa mustaḳīm) muyassar nīst (aish-i ain wa pā,edār ṭarab wa nashāṭ-i-bāḳī; ishrat i-aṣlī wa ḳā,im masarrat-i-ḥaḳīḳī wa ṣābit; imbisāṭ-i-mukhliṣ wa mustamarr)*

Duty—Do these articles pay duty?—*āyā īn ajnās maḥṣūl-i-gumruk dārand?* Or *āyā īn asbāb gumrukī ast?*

Dwarf—A dwarf is one who is little in stature.—*shakhṣ-rā (kotāh-ḳadd) mī-goyand ki ḳadd-i-kotāh dārad (kaṣīru l-ḳadd.)*

Dwell—Dwell where he may he is unhappy.—*jā,e ki o manzil dārad nā khush mī-mānad.*

## E.

Eager—He is eager to undertake the business.—*o (mushtāḳ) ba kār kardan ast. (shā,iḳ.)* Or *o ishtiyāḳ ba kār kardan dārad.* Or *khwāhish dārad ki kār ba ẕimma,e khud gīrad*

Eagerness—He shows great eagerness to learn.—*ba dars khwāndan khwāhish-i-bisiyār (ẓāhir mī-kunad). (mī namāyad.)* Or *ba tadrīs dil-i-khud-rā mī-dihad*

EARS—You deafen one's ears by your noise—*ba shor-i-shumā goshhā,e mardum (pāra) mī-shavad (darīda)*

EARN—In this way I can earn ten rupees a month—*badīn taur man dah rūpaiya fī māh hāsil mī-tawānam kard*

EARNEST—You are not in earnest in what you say, you only jest—*shumā rāst na mī-goyed, shaukhī mī kuned* Or, *dar quftār-i-shumā sadākat nīst balki (tamaskhur) ma'lūm mī-shavad (zarāfat, mazāhat, hazal-bāzī, tīb-āmezī, mutāyaba-go,ī, bazla-go,ī, latīfa-go,ī, imbisāt)*

EARNEST—I gave ten rupees earnest money—*man dah rūpaiya ba tarīk-i-(bai'āna) dādam (ta'rīb, tamsīk)*

EARTHENWARE—They manufacture earthenware—*eshān (zurūf-i-sifālī) mī-sāzand*

EARTHQUAKE—An earthquake was felt lately in this neighbourhood—*chand roz guzashta dar īn nawāhī larza,e zamīn būd* Or, *kabl az īn dar īn mahalla (jumbish)*[1] *i-zamīn (āmad)*[2] [1]*(tazalzul, zalzala)* [2]*(uftād)*

EAST—Do you travel east, west, north, or south?—*āyā ba sū,e mashrik, yā maghrib, yā shumāl yā janūb safr mī-kuned?*

EASE—He lives at ease—*o rozgār-i-khud-rā dar (khūshī) mī-guzrānad (rafāhiyat, ārām, 'aish, farāghat, rāhat, tana'um, asā,ish, fārighu-l-bāligh, farkhanda-hālī, khurramī, amn, imbisāt)*

EASY—I will set you an easy lesson—*shumā-rā sabak-i-(āsān) khwāham dād. (sahl, salīs, as,hal)*

EAT—[In Persia people eat according to their class, thus—*hakīmān ser khurand, 'ābidān nīm ser khurand, zāhidān tā sadd ramk khurand, pīrān khurand tā 'arak bar āyad, jawānān khurand tā tabak bar gīrand*]

EBB—The tide has begun to ebb—*jazr-i-āb-i-bahr shurū' shuda ast* Or, *āb-i-bahr (jazr shudan girifta) ast (dar ibtidā,e jazr)*

ECLIPSE—There will soon be a solar eclipse—*ba'd az chand roz (kusūf-i-āftāb wāki') khwāhad shud. (āftāb malysūb, āftāb giriftā)*

*mihrbānī,e sābika,e shumā marā ummed mī-dihad* Or, *talattuf-i-peshīn-i-shumā marā (jur,at) mī-dihad (tasallī)* Or, *altāf-i-salf i-shumā dil-i-marā (istimālat) mī-kunad (tahrīs ba kāre)*

ENCOURAGEMENT—This affords me encouragement—*īn ba man (tasallī) mī-dihad (istimālat, tahrīs, tahrīk)*

END—There is no end to his talking—*kīl-kāl-i-o intihā na dārad.* Or, *sukhan guftan-i-o-rā andāza nīst*

ENDEAVOUR—I must endeavour to see him to-day—*marā bāyad ki imroz (ba mulākāt-i-o) sā'ī bi-namāyam (mulākāt bā o, mulākāt-i-o rā)* Or, *bāyad ki imroz ba (dīdār ash kasd bi-kunam) (sharf-i-mulāzim-ash 'azm bi-sāzam)*

ENDORSEMENT—This note wants your endorsement—*īn tamassuk dast-khatt-i-shumā mī-khwāhad* Or, *bar īn barāt sahīh-i-shumā (zarūr) ast (lāzim, dar-kār)*

ENEMY—The cat is the enemy of the mouse—*gurba ba mūsh 'adāwat i-(zātī) dārad (jibillī, tab'ī)* Or, *gurba wa mūsh bāham az asliyat mukhtalif and* Or, *mā bain-i-gurba wa mūsh az sirisht (ikhtilāf) ast (khilāf.)*

ENERGY—He goes to work with great energy—*o ba sar garmī e tamām (ba) kār mashghūl mī shavad (dar)* Or, *o ba kuwat-i-dil kār mī-kunad* Or, *az jān wa dil sa'ī e kār mī namāyad*

ENGAGED—I have engaged him as my servant—*man o rā ba taur i-naukar (guzāshta) am. (mukarrar karda, dar kār mu'aiyan karda)* Or, *man o-rā naukar dāshta am*

ENGAGEMENT—I have an engagement this evening, and therefore cannot accept your invitation—*imshab (shughl) dāram lihazā da'wat i shumā ijābat na mī tawānam kard* (To dinner, *da'wat i-ziyāfat*, to a dance, *da'wat i raks*, to a party, fete, *da'wat-i-mihmānī, da'wat-i suhbat*)

ENGLAND—Have you ever been in England?—*āyā dar mulk i inglistān gāhe būda ed?*

ENGRAVER—Send for an engraver.—*(muhr kane)-rā bi-talabed (hakkāke)*

*mūl-i-khud-rā ba pisar-i-a'zam ba wasīyat dād* Or, *o murd na wasīyat kard ki imlāk-i-man ba pisar-i-buzurg-am dāda shavad*

ETERNAL—They who fear God will obtain eternal happiness —*ānān ki az allāh-i-ta'āla tarsand rāhat-i-'ukba khwāhand yāft* Or, *ānān ki az khudā khauf mī-dārand 'aish-i-(mudām) hāsil mī-namāyand* (*jāwīd, abadī, lā fanā, bā bakā*)

EUROPEAN—European articles are now plentiful —*chīzhā,e farangistān hālan (farāvān) and* (*wāfir, ba ifrāt, ba kasrat, kasīr, ba wafūr*)

EVEN—Draw two even lines —*dū khatt-ī-mutawāzī bi-kash*

EVIDENT—It is evident you are mistaken —(*zāhir*) *ast ki shumā ghalatī khurda ed* (*wāzih, huwaidā, paidā, roshan, āshkār, mubaiyin, ba wuzūh*)

EVENING—I expect to see him this evening —*man imshab mulākāt-i-o-rā* (*intizār mī-kasham*) (*muntazir mī-bāsham*) Or, *man imshab muntazir-i-tashrīf-i-o mī-bāsham*

EVENT—This is a melancholy event —*īn wāki'a ghamnāk ast* Or, *īn sāniha maghmūm ast* Or, *īn hādisa andohāgīn ast* Or, *īn ittifāk ranj-āwar ast*

EVIDENCE —By the evidence produced in court, his guilt was proved —*ba gawāhī ki dar 'adālat āwardand jurmash* (*sābit*) *shud* (*masbūt, sabūt, isbāt, sabūt*)

EVIL—His coming caused much evil to many —*az āmadanash ba jam'-i-kasīr kabāhat rasīd* Or, *āmadan-ash mūjib-i-(ranj)-i-unās gardīd* (*malāl, āshob, dāhiyat*)

EVIL—In this world evil and good are found —*dar īn jahān badī wa neko,ī bāham maujūd ast* Or, *dar īn dunyā kabāhat wa salāhiyat yāfta mī-shavand*

EXALTS—He neither exalts nor abases himself —*o na khweshtan-rā fuzūnī nihad na tan dar zabūnī dihad* Or, *na khud-rā tarjīh dihad wa na zabūn sāzad*

EXAMPLE—That lady is an example to all around her —*an bānū barā,e dīgar bānūwān* (*misale*) *ast* (*zarbu-l-misal, namūdār, unmūdaj, unmūzaj*)

EXCEEDS—He exceeds every one in intelligence.—*o dar dānā,ī (bar hama sabkat mī-barad)* (*az hama go,e sabkat mī-rabāyad az or bar hama musābikat mī-kunad or barad.*)

EXCEPTIONABLE—What you propose I think, is exceptionable in one particular.—*ānchī shumā tajwīz mī-kunīd dar ān yak dakīka (kābil-i-ī'tirāz) ast.* (*jā,ī-i-gunjāyat mutāmil.*) Or *muāḥaza ki shumā mī-farmāyed dar yak nukta jā,e (iltimās) mī-khwāhad.* (*i'tirāz.*)

EXCHANGE—I will give you this in exchange for that.—*man ba iwaz-i-ān īn chīz ba shumā khwāham dād* Or *man īn chīz rā ba ān chīz ba shumā (tabaddul) khwāham kard.* (*badal iwaz tabdīl istibdāl*)

EXCHANGE—The exchange is a place where merchants meet to transact business.—*bāzār-gāh jā,e ast ki tājirān barā,e ijrā,e kār-i-tijārat jam mī-sharand.* Or (*mabdal*) *jā,e ast ki dar ān saudāgarān ba jihat-i-dād o sitad bāham gird mī-āyand.* (*masrif*)

EXCHANGE—I have no desire to exchange situations with you.—*man khwāhish na dāram ki jā,e khud-rā ba jā,e shumā badal bi-kunam.*

EXCITE—Let us excite each other to study.—*biyā ki mā yak dīgar-rā (taḥrīṣ ba ta'līm) bi-kunem.* (*taḥrīṣ-i-ta'līm targhīb-i-tadrīs*)

EXCUSE—Pray excuse my not having formerly written to you.—*az adam-i-nawishtan-i-man az rū,e lutf ma'zūr bi dārīd*

EXCUSES—They made many excuses.—*eshān bisyār uzr (kardand)* (*āwardand; nihādand.*) Or *eshān bisyār ma'zarat khwāstand.*

EXECUTOR—Who is the executor to his estate?—*wasī'-e (warsa),e o kīst?* (*irs mīrās; maurūs.*)

EXECUTED—Three men were executed for murder last Monday.—*dū shamba guzashta ba sabab-i-khūn-afshānī si mardumān (tanāb andākhta) shudand.* (*ba dar kashīda; zalāba zada*)

EXPECT—Do you expect to see him shortly?—*muntazir mī-bāshed ki o rā zūd bi bīned* Or, *mutakkī' mī bāshed ki mulākāt i-o zūd bi-kuned* Or, (*mutarakkib mī bāshed*) *ki mulākāt bado zūd bi kuned* (*tawakku' dāred; ummed dāred, mutawakki'* or *mutarassid mī bāshed*)

EXPELLED—The king expelled him from the land—*bād-shāh farmūd tā o-rā az diyār* (*ikhrāj*) *kardand.* (*ikhrāj; jila,e watn, badar, berūn*)

EXPENSE—What will be the expense of doing this?—*az kardan-i-īn kharch chi kadar khwāhad būd!*

EXPERIENCE—He has experience in business—*o dar kār tajriba dārad* Or, *o dar kār* (*mushākk*) *ast* (*ahl-i-imtihān*)

EXPLAIN—If you ask, he will explain any part which you do not understand—*ānchi shumā na mī-fahmed agar az o khwāhed pursīd o* (*baiyan*)-*i-ān khwāhad kard* (*sharh, takrīr, inkishāf, tafsīr, izhār, ta,wīl; tabyīn, kashf*) Or, *agar az o istifsār bi farmāyed, mushkil i-shumā hall khwāhad kard*

EXPORTED—Much indigo was exported last month—*dar māh-i guzashta nīl-i-firāwān az diyār* (*rawāna*) *shud* (*ikhrāj karda, nakl-i-iskāl karda, irsāl dāshta*)

EXPORTATION—These articles are for exportation—*īn ajnās muntakla ast* Or, *īn asbāb barā,e* (*nakl-i-iskāl*) *mī-bāshad* (*ikhrāj shudan az mulk*)

EXPRESSED—I don't know how this phrase is expressed in English—*man na mī dānam ki īn* (*kalām*)-*rā dar lisān-i-inglisī chi sān tarjuma mī kunand* (*istilāh, 'ibārat, guftār*)

EXTENT—This is the extent of their learning—*hadd-i-ta'-līm-i-eshān badīn jā ast* Or, *īn muntahā,e sawād-i-eshān ast* Or, *badīn* (*martaba,e*) *'ulūm-i-eshān rasīda ast* (*māya,e*)

EXTRACT—I showed you an extract from this letter—*man az īn khatt* (*intikhābe*) *shumā-rā namūdam* (*ijmāle, kat'-i-chīda*)

EXTRAVAGANT—His children are extravagant.—*farzandān-i-o (musrif) and. (fazūl-kharch mubazzir bazl i māl mī kun.)*

EYEBROWS—Her eyebrows are arched.—*abrūyān-i-ān zan ba misal-i-mihrāb and.*

EYES—How can you write if you shut your eyes?—*agar shumā chashm-i-khud rā bi-banded chigūna mī-tawāned nawisht.*

F

FABLES—This is a book of fables.—*in kitāb-i kissa ast* Or *in kitāb (mushtamil) bar afsānaha mī-bāshad. (mu ta,ammin.)*

FACE—Her face is fair—*rang-i-rū,e ān bānū (safaid) ast. (sapīd)*

FACTORY—Formerly there was an indigo factory here.—*pesh az in (kār-khāna,e nīl) in jā būd (jā,e kār o bār i-nīl.)*

FAILED—Had it not been for his assistance I should have failed in my purpose.—*agar o marā (madād)[1] na mī namūd (dar husūl-i-mudda'ī,e khud mahrūm shudam).* [1]*i ānat; mu āwanat dast-girī pā,e mardī; wasīlat; himāyat madad.)* [2]*(kām-i-dil-i-man bar nayāmade yād-i-man bar murād-i-dil na rasīde jān-i-arzūyam hamchunān pur mānde.)*

FAINTED—From fatigue and hunger they fainted away—*az māndagī wa gursinagī dar ghash āmadand* Or *az koft-i-safr wa fākih ghash girīftand* Or *az (be-tākatī) wa jū' be-hosh shudand. (faro māndagī dar māndagī.)*

FAIR—It is now fair you can go.—*ilhāl āsmān be sahāb ast shumā mī-tawāned raft.*

FAITHFUL—He is an old and faithful servant.—*o naukar-i kadīm wa imāndār ast*

FALL—He was killed by a fall from his horse.—*o az asp-i khud ba zamīn uftād wa murd*

FALSE—Be assured that the report is false.—*yakīn kun ki*

*īn khabar (darogh ast)* (*pāya na dārad, az zewar-i-sidk mu'arrā ast, bātil ast*)

FAMILY—He has a large family—*o 'iyāl-i-bisyār dārad*

FAMINE*—So scarce was corn in that city, that it was feared there would be a famine—*dar ān shahr ghalla chandān (ba killat) būd ki khauf-i-kaht wa khushk-sālī būd* (*kamī*)

FAN—It is now cold, what need have you of a fan?—*ilhāl sard ast, zarūratī,e bād zan chīst?* Or, *hālan mausim-i-sarmā ast, ihtiyāj-i-(bād kash) chīst?* (*bād-bezan, mirwaha*)

FASCINATED—She has entirely fascinated my heart—*ān parī-rū dil-i-marā burda ast* Or, *ān ma'shūka marā farefta karda ast* Or, *ba muhabbat-i-ān māh-rū giriftār āmadam* Or, *ān sarw-sahī dil-am az dast rabūda ast* Or, *man dil az dast dāda,e ān māhwash hastam* Or, *tā,ir-i-dil-am asīr-i-dām-i-ān mushkīn-bū,e gardīda ast* Or, *ān dil-fareb marā az sar o pā dar dām-i-'ishk-i-khud andākhta ast* Or, *ān (nāznīn) dil-i-marā bi-l-kull ba khud kashīda ast* (*sayād-i-said-i-dil-i-'āshikān*)

FASTENED—Have you fastened the saddle on the horse?—*āyā bar asp zīn nihāda ed?* Or, *ba asp zīn-rā basta ed?* Or, *asp-rā zīn karda ed?*

FAT—Are these sheep fat or lean?—*īn gūsfandhā (farbih)*[1] *yā lāghir)*[2] *and?* [1](*samīn*) [2](*nahīf, zaft*)

FATHERLESS—He died there, leaving a widow and five fatherless children—*o ān jā murd wa bīwā-zan ba ma' panj farzand yatīm guzāsht*

FATIGUED—I am very much fatigued with walking—*az gasht o gard man kofta am* Or, *az bisiyār raftan marā (koftagī) girifta ast* (*māndagī*) Or, *dar rāh darāz rāndam wa (sust) māndam* (*faro, dar*)

FAULT—Those things are not yet ready, whose fault is it?—*īn chīzhā hanoz taiyār nayand, khatā az kīst?*

FAULTLESS—Who is there that is faultless?—*kudām kas (be kusūr) ast* (*ma'sūm, be taksīr, be khatā, be gunāh*)

---

* Plenteous year, *sāl-i-farākh*

FAVOURABLE—The wind on the river is favourable f r going up the river.—*bād,a rastan ba bālā,e nahr bād (muwāfik) ast* (*shurta*)

FAVOUR—Pray favour me with your address.—*az rū,e lutf nām o nishān i khāna,e khud ba man bi-dihed.*

FAVOURITE—This little boy is my favourite —*In tiflak azīz i-man ast.* Or *In kodak (mahbūb)-i-man ast.* (*matlūb.*)

FEAR—We ought to fear God more than man.—*mā-rā bāyad ki mā har kadar ki az mardumān mī-tarsem ziyāda az ān khauf i-khudā dāshta bāshem*

FEAR—I would have gone there but I went not, from fear of its being too late ere I arrived.—*man ān jā mī raftame wa lekin az khauf i-der āmadan na raftam.*

FEATHER—This feather is very beautiful.—*In par bisiyār (khūb-sūrat) ast.* (*hasin jamīl*)

FEATURES—The features of these two are alike.—*shakl i In dū tā ba yak dīgar (mushtabī ast)* (*mushābahat* or *ishtibāh dārad bāham mī khurad mumāsil* or *mushabih ast*)

FEEBLE—He is now very feeble he is unable to stir from home —*hālan o bisiyār za'īf ast wa az makām-i khud (harakat) na mī tawānad kard* (*taharruk jumbish.*)

FEEDS—The squirrel feeds chiefly upon fruit.—*mūsh-i-par anda bi-l-khassa bar mewa zindagī mī-kunad.*

FERRY BOAT—There is a ferry boat at this place.—*badīn jā (kishtī,e ubūr) ast.* (*ma bar kishtī,e guzāra*)

FERTILE—The whole soil of that country is fertile.—*tamām zamīn-i-ān diyār (sar-hāsil) ast.* (*zar-khez barūmand; kābil-i-zirā'at.*)

FETCH—Go, fetch some fruit out of the garden.—*bi rau kadre mewa az bāgh biyār*

FEW—I know not if many or few were there.—*man na mī dānam ki dar ān jā kasīr būdand yā kalīl*

FIGHT—It is better to sit still than to fight.—*khāmosh nishastan az bar khāstan ba jang bihtar ast.*

FIGURATIVE—This is a figurative mode of speaking —*In*

*taur-i-guft-gū tamsīl-āmez ast.* Or, *īn tarz-i-kalām (musajja') ast (murassa', muhallal, rangīn)*

FILE—File the screw—*īn pech-rā (sohan bi-kun) (bi-sā,e)*

FILE—File these papers—*īn kāghazhā-rā (rishta bi-kun) (dar misal bi-guzār, dākhil-i-daftar bi-kun.)*

FILL—Fill this tub with water.—*īn hauz-i-chūbīn-rā az āb pur bi-kun*

FINAL—The final dividend on his estate will be paid tomorrow—*fai da (kist-i-ākhirīn) az imlāk-ash adā kai da khwāhad shud (maksam-i-mu,akhkhir)*

FIND—I have lost my pen, see if you can find it.—*man kalam-i-khud-rā gum karda am, bi-bīned magar ān-rā paidā bi kuned*

FOUND—I found it underneath the table.—*ān-rā zer-i-mez (yāftam) (paidā kardam)*

FINED—If you do so again, you must be fined—*agar wakt-i-dīgar īn chunīn kār bi-kuned (az shumā jurmāna girifta) khwāhad shud (ba shumā musādira nihāda)*

FINISH—Help me to finish this letter—*dar (tamām kardan)-i-īn khatt ba man mu'āwanat bi-kun (itmām)*

FIRST—What is now the first thing to be done?—*ilhāl kudām chīz peshtar bāyad kard*

FISHERMEN—I saw some fishermen laying their net—*chand māhī-gīr ān-rā dīdam ki (dām)[1]-i-khud-rā mī-(nihādand)[2] [1](shabka, nashbīl) [2](gustardand, guzāshtand, andākhtand)*

FIT—He is not at all fit for this work.—*o lā,ik-i-īn kār mutlakan nīst*

FIXED—What day have you fixed upon to go there?—*barā,e raftan badān jā kudām roz mukarrar karda ed?*

FLAG—I have seen a flag at the fort.—*man 'alame-rā dar kil'a dīda am*

FLAT—What is the shape of the earth, round, flat, square, or oval?—*sūrat i-kura,e zamīn chi taur ast? (mudauwar), mustawī, murabba', yā baizawī (mustadīr)*

FLATTER—Why do you flatter me so?—*chirā īn chunīn*

*(mur marā (khūshāmad) mī-kunī? (chāplūsī tamalluk.)*

FLATTERY—We ought not to listen to the words of flattery.—*na shāyad ki (mā ba sukhanān-i-khūsh-āmad gosh bi-dihem). (mā sukhanān-i-chāplūsī-rā gosh bi-kunem.)*

FLEE—Why should we flee? there is no danger.—*chirā mā bi-gurezem? khauf nīst.*

FLING—What flowers are these? fling them away.—*īn gulhā chi kism and? ānhā-rā biyandāz.*

FLINT—Fire is produced by flint and steel.—*az (chakmāk zidan) ātash paidā mī sharad. (kaddāḥ wa fūlād.)* [Tinder *harrāka sokhta* ]

FLOAT—It is high water the vessel will now float.—*wakt i-madd-i-bahr ast (ālī) jahāz bālā,e āb khwāhad raft.*

FLOCK—I saw there a flock of sheep.—*man ān jā (ghalle),e gūsfand dīdam. (rama.)*

FLOOR—The floor of this room wants repairing.—*farrash i-īn ḥujra marammat (mī-khwāhad). (ṭalab ast.)*

FLOUR—Bread is made of flour.—*nān az ārd sākhta mī-sharad*

FLOWERS—You must not pluck these flowers.—*shumā-rā na shāyad ki īn gulhā bi-chīned.* Or *īn gulhā-rā chīdan na bāyad.*

FLUTE—He can play upon the flute.—*o nai,e labak tawānad (damīd). (nawākht zad.)*

FLIES—There are a number of flies.—*īn jā magasān pur mī-bāshand.*

FLY—He cut the parrot's wing, lest it should fly away.—*o par-i-ṭūṭī-rā (burīd ki o na parad). (kandīd tā o parwāz na kunad bar kashīd ki o ba parwāz dar nayāyad chīd ki o dar parwāz nayāyad )*

FOG—In the morning there is a thick fog here.—*bāmdād īn jā bukhār i-ghaliz mī-bāshad.* Or *maṭla e ṣubḥ īn jā nazhm-i-kasīf mī-bāshad.*

FOLD—Fold these things in paper.—*īn chīzhā-rā dar*

*kāghaz* (*malfūf bi-kun*) (*lifāfa bi-kun, dar naward, tai bi-kun, bi-pech*)

FOLLOW—You go before, I will follow—*pesh bi-rau man pas-i-tū khwāham āmad* Or, *sābik bāsh man dar* (*'akab*)-*i-tū khwāham āmad* (*pusht, pai*)

FOND—I am not at all fond of that fruit—*ān mewa mutlak* (*pasand na dāram*) (*marā khūsh na mī-āyad, marā khūsh nīst.*)

FOOD—What sort of food is this?—*īn* (*khurāk*) *chi kism ast?* (*khurish, kūt, ta'ām, ghizā*)

FOOL—He is a great fool—*o* (*ahmake*) *'azīm ast.* (*abla,e, nā-dāne; sādah-lauhe, bewukūfe, kharife*)

FOOLISHNESS—To be angry without a cause is foolishness—*be sabab* (*dar khashm āmadan*)[1] (*nā-dānī*)[2] *ast* [1](*ghussa shudan, kahr giriftan, ghazb namūdan, rū,e darham kashīdan*) [2](*kālīw rangī; khayāl-i-bātil*)

FOOT—Look at the horse's foot—*ba sum-i-asp bi-bīn* Or, **dar sum-i-asp* (*nazar*) *bi kuned* (*nigāh, mulāhaza*)

FORBID—Why did you forbid him to come?—*chirā az āmadan-i-īn jā o-rā* (*man' karded*)? (*mumāna'at* or *nahī karded, mumtani'* or *māni' bāshed*)

FORCE—The stream now runs with great force—*jiriyān-i-nahr ilhāl ba zor mī-ravad*

FOREHEAD—He fell down and cut his forehead—*o ba zamīn uftād wa peshāna,e khud-rā* (*majrūh kard*) (*kata'* or *munkati' kard, burīd*)

FOREIGN—He is gone to a foreign country—*o ba mulk-i-ghair rafta ast*

FORETELL—Who can foretell what will happen on the morrow?—*ki pesh mī-tawānad guft ki farda az parda,e ghaib chi hādisa* (*sādir khwāhad shud*)? (*rū,e khwāhad dād, wākī' khwāhad shud, ba zuhūr khwāhad paiwast*)

FORFEIT—For doing this you must forfeit a rupee—*az chunīn kardan* (*ba shumā yak rūpaiya jarīmāna dādanī*

---

* *rā*, in its proper place, may be used instead of *dar*

*khyāhad shud*) (*az shumā yak rūpaiya jarima yāfta khyāhad shud*)

FORGET—Don't forget to tell him what I said to you.—*Anchi ba shumā guftam hamān sukhan ba u li-goyed* (*farāmosh na kunid.*) (*nāsī ma shaved.*)

FORGIVEN—If he had acknowledged his fault, I should have forgiven him.—*agar o ba gunāh i-khud iķrār karde man o-rā ma'āf dāshtame*). (*i'tirāf karde man ma zarat i-o kabūl dāshtame*) Or *agar o bar taķsīr-i khud ķā,il shude man o-rā ma'āf kardame* Or *agar o ķuṣūr-i khud ẓāhir karde man az gunāh-ash* (*dar guzashtame*) (*mighf rat dāshtame*)

FORM—The form of the cypress-tree is quite straight.—*shakl-i-sarw bi-l-kull rāst ast.* Or *ķāmat-i-sarw bi-l-kull* (*iķāmat*) *ast* (*rāst ķā im.*)

FORMER—Which part of his letter do you think the best the former or the latter?—*kudām hişşa,e khaṭṭ-ash shumā awla-tar mi-dāned* (*awwalīn yā ākhirin*)*!* (*mukaddama yā mu,ākhira.*)

FORMIDABLE—The objections you make to my plan are indeed formidable.—(*i'tirāẓ*)*-i-shumā bar khilāf-i-rā,e man dar īn sukhan fi-l-wāķi sakht ast.* (*i'rāẓ ta arruẓ krād.*)

FORSAKE—Let us not forsake our friends in their distress—*dar ḥālat-i-*(*pareshānī*) *dostān-i-khud-rā na shāyad guẕāsht.* (*parāgandagī; faro māndagī dar māndagī wā māndagī shikastagī; iẓtirāb abtarī.*) Or *dar ḥālat i khastagī mā-rā az ashnāyān* (*farāghat na bāyad dāsht*). (*munkaṭa na bāyad shud; ķaṭa na bāyad kard inķiṭ na bāyad kard.*)

FORTUNE—He has made a large fortune.—*o māl-i-firāwān jam karda ast.*

FOUNDATION—The foundation of the house was laid.—(*bun yād*)*-i-khāna nihāda shud.* (*binā pāya asās makadat ķā'idat*)

FOUNTAINS—There are fountains of water everywhere.—

*har-jā chashmahā,e āb (jārī and) (mujra and; mujrā or ijrā dārand)* Or, *har jā (zah-āb) hast (chashma,e zāya)*

Free—You are free to do as you please —*kase mānī'-i-shumā na mī-shavad har chi mī-khwāhed bi-kuned* Or, *ānchi dar mizāj-i-janāb bāshad bi-farmāyed* Or, *ānchi khwāhed be takalluf bi-kuned*

Freeze—It is so cold to-day, I think at night it will freeze —*imroz īn kadar sardī ast ki (gumān dāram) ki ba shab zamīn yakh basta khwāhad shud (ihtimāl dārad)*

Freight—I have engaged the whole of this vessel's freight *ān kadar ki mahmūla dārad īn jahāz-rā ba ujrat girifta am* Or, *man (sharṭ)-i-maḥmūla,e tamām jahāz karda am (ikrār)*

Fresh—These greens are fresh from the garden —*īn tara az bāgh tāza and*

Frequent—I have frequent opportunities of seeing it. —*ba dīdan-ash marā (mauki') bisiyār ast (fursat; kābū)*

Friend—What shall I do? I have no friend —*chi kunam? man (doste) na dāram (mukhlis, khalīl, mūnis, muhibb, habīb, yār, mushfik, shafīk, mahrum-rāz, ham-nafs)*

Friendless—I am now entirely friendless —*ilhāl man be dost hastam*

Frightful—I have seen a most frightful figure —*(shakle haulnāk) dīdam (haikale wahshatnāk, dew-sīmā)*

Frugal—How does he manage his household affairs? is he frugal or extravagant?—*o umūrāt-i-khānagī,e khud-rā chigūna ba saranjām mī-rasānad? (ba kifāyat yā ba fazūlī)? (ba kinā'at yā ba isrāf)*

Full—Is this cask empty or full?—*īn (barmīl) tihī ast yā pur? (khambak.)*

Fulfilled—The purpose for which you sent me has been fulfilled —*kāre ki barā,e ān shumā marā firistāded (tamām shuda) ast (ba itmām* or *ba sar rasīda)*

Furnish—How soon can you furnish these things?—*īn*

*chīzhā ba chī ujlat (muhaiyā) mī tawānad kard (mawjūd muyassar taiyār)*

FURNITURE—He makes all kinds of furniture—*(rakht i khāna) az har firm mī-sāzad. (asbāb-i-bait)*

FUTURITY—We cannot see into futurity—*mā (khatar i mustakbil) na dānem. (ahwāl i-āyanda.)*

## G

GATHER—Gather up the crumbs—*rezahā,e nān bar chīn.*

GAIN—Do you expect much gain from this trade?—*az īn pesha tawakku-i sūd-i-bisyār dāred? Or az īn hirfa (mutarakkib)-i naf'-i-firāwān mī-shared? (mutaraqq'-i) Or rijā dāred ki az īn kasb māl-i kasīr ba dast-i-(shumā khwāhad āmad). (khud khwāhed āward.)*

GARDEN—Why have you left the garden gate open?—*chirā darwāza,e bāgh wā guzāshta ed?*

GENEROSITY—There are no limits to his generosity—*hadd-i-sakhāwat-ash nīst. Or karm-ash (nā mahdūd ast). (hadd or intihā na dārad.)*

GENEROUS—He is very generous and gentle.—*o sakhī wa narm-dil ast. Or o karīm wa rahīm ast. Or o faiyāz wa halīm ast.*

GENTLEMAN—Are you acquainted with that gentleman?—*badān khān sāhib (ma'rifat dāred)? (āshnā'ī dāred rū-shināsī mī-bāshed.)*

GEOGRAPHY—He has composed a book on geography—*o dar (ilm-i-jughrāfiya) kitābe tasnīf karda ast. ('arz)*

GET—Can you get me another book like that?—*misal i-ān kitāb dīgare barā,e man (tawānad yāft)? (ba dast tawānad āward gīr-i-shumā khwāhad āmad.)*

GOT—You have got many books—give me one.—*shumā kutub-i-bisyār dāred yake az ānhā ba man bi-dihed.*

GILD—Do you know how to gild paper?—*shumā mī-dāned chigūna kāghaz-rā zar-afshān mī-kunend? Or āyā*

*tarkībe ki sahāffān kitābhā-rā ba zar mulamma' mī-kunand, shumā mī-dāned?*

Gilt—He showed me a gilt picture-frame—*ān shakhs ba man khāna,e taswīr-i-(mulamma' namūd) (mutallā nishān dād)*

Girls—He has five children, three boys and two girls—*o panj tā farzand dārad si pisar wa dū dukhtar*

Glad—Are you glad or sorry on this occasion?—*dar bāb-i-īn sukhan khūsh ed yā ghamnāk?*

Glass—Take care, this will easily break, it is made of glass—*khabar-dār, īn chīz ba āsānī shikasta mī-shavad az balūr ast*

Gloves—I have bought a pair of gloves—*yak juft-i-(dast posh) kharīda am (dastāna, dast-tāba)*

Glue—Tell the carpenter to glue these two boards together—*ba darrūdgar bi-go ki īn dū takhta ba sarīsh bāham bi (paiwand) (chaspān, yak-jā bi-kun, waṣal bi-kun)*

Gold—Is this chain made of gold, silver, iron, brass, or copper?—*īn zanjīr az zar, sīm, āhan, birinj yā mis sākhta shuda ast?*

Goodness—Have the goodness to inform me—*az rū,e lutf ba man khabar bi-dihed* Or, *talattuf farmūda marā (i'lām) bi-kuned (ittilā', muttali')*

Govern—Every one does not know how to govern—*har kas hukm-rānī kardan na mī-tavānad* Or, *tākat-i-hukūmat kardan har kas na dārad*

Governor—He is now Governor of Baghdād—*o ilhāl (hākim)-i-baghdād ast (sūba, wālī,e farmān)*

Grain—In this province much grain is produced—*dar īn (kishwar) ghalla,e bisiyār paidā mī-shavad (sūba, zill'a)*

Grand—Whose grand house is that?—*īn khāna,e ('ālī-shān) az ān-i-kīst? (rafī', wasī', 'azīm)*

Grant—Sir, be pleased to grant me this request—*sāhibā, az rū,e lutf 'arz-i-man kabūl bi-kuned* Or, *istid'ā,e man ijābat bi-farmāyed*

Grateful—I am grateful for your kindness—*man az*

*mihrbānī,e shumā mamnūn am* Or *man shākir-i-ihsān i-shumā hastam* Or *man az altāf-i-shumā (shukr-guz̤ār) hastam (ihsānmand mashkūr)* Or *az madāra,e shumā minnat pazīr am*

Gratified—Seeing such a school I am much gratified.—*man az dīdan-i-chunīn maktab khailī (khūsh) am (masrūr)*

Grazing—The horses are grazing on the plain.—*aspān dar maidān mī-charand.*

Great—You have done me a very great favour.—*shumā bar man minnat-i-kaṣīr (dāshta) ed. (nihāda.)* Or *shumā ba man ihsān i-a ẕam farmūda ed.*

Grief—He has caused much grief to his father.—*o ba pidar-i-khud (bisyār ranj) rasānīda ast. (shu la,e āh)* Or *o mūjib-i sar-māya,e gham ba pidar-i-khud būda ast* Or *o bāis i-malāl i-kaṣīr ba wālid-ash būda ast*

Grievous—This is a grievous calamity.—*īn (āfat i- aẕīm) ast. (muṣībat-i sangīn balā e sakht.)*

Grind—Grind this wheat in the mill.—*dar āsiyā īn (ghalla rā biyās). (gandum-rā ārd kun.)*

Ground-rent—What is the ground-rent of this house?—*kirāya,e zamīn i-īn khāna chīst?*

Grow—Many flowers grow in the Khan's garden.—*gulhā,e bisiyār dar bāgh-i khān-i-(wālā-shān) mī rūyand. ('ālī-shān buland makān rafī'u-d-darjāt rafī'u-l jā,e-gāh sulāla,e khāndān aẕmu-sh-shān.)*

Grown—You have grown very tall since I saw you last.—*az ān waqt ki man shumā-rā dīdam (ṭawīl-i-ḳāmat shuda ed). (ḳadd i-ṭawīl karda ed.)*

Guardian—Who is the guardian of this child?—*murabbī,e īn ṭiflak kīst?* Or *(atālīḳ)-i īn ṣaghīr kīst? (ḳaiyim)*

Guess—Can you guess the meaning of what I say?—*ānchi mī-goyam shumā ba maṭlab-i-ān mī rased?*

Guide—I went without a guide though I had never been that road before.—*agarchi badān rāh gāhe ḳabl az īn na rafta būdam be (rāh-bar) rawāna shudam. (rah-namā dalīl-i-rāh hādī badriḳa.)*

## H

HABIT—He is in the habit of walking out early—*o 'ala s-sabāh 'ādat-i-(gardīdan) dārad (gasht o gard)* Or, *o bām-dād mu'tād ba gardīdan ast*

HALL—The house has a hall and three rooms—*īn khāna yak dālān dārad wa si hujra* Or, *īn makām-rā yak aiwān ast wa si kamra*

HAND—Take hold of his hand—*dast-ash bi-gīr*

HANDKERCHIEF—Give me a handkerchief—*(rū-māle) ba man bi-dih (dast-māle)*

HANDLE—The handle of this drawer is broken—*dasta,e khāna,e īn mez shikasta shud*

HANDSOME—In his appearance he is handsome—*o dar sūrat (khūb-sūrat) ast (latīfu-l-i'tidāl, wajīh, hasīn, jamīl, zībā-tala't, zībā-haiyat, badī'u-l-jamāl)* Or *o ba shakl nādiru-l-husn ast* Or, *o ba shamā,il kamāl bahjat dārad* Or, *o ba haikal ghāyat-i'tidāl wa nihāyat jamāl dārad*

HAND-WRITING—Do you know whose hand-writing this is?—*shumā mī-dāned ki īn dast-khatt az kīst?*

HANG—Hang the keys upon the nail—*kalīdhā ba mekh biyāwezān*

HAPPEN—When did that happen?—*īn hādisa kai hādis shud?* Or, *īn wāki'a kai wāki' shud?* Or, *kudām wakt īn ittifāk (shud)? (uftād)*

HAPPINESS—In this world no one enjoys perfect happiness—*dar īn dunyā hech kas (rāhat-i-tamām) na dārad āsā,ish-i-hakīkī, tana'um-i-kāmil)*

HAPPY—They who fear God here will be happy hereafter—*ānān ki dar īn jā az khudā mī-tarsand dar 'ākibat khūsh khwāhand shud* Or, *ān kasān-rā (farhat)-i-'ukbā dast khwāhad dād ki dar īn dunyā dar khauf-i-khudā mī-mānand. (sa'ādat)*

HARD—Is the lesson you have given me hard or easy?—

*sabake ki marā dāda ed āyā (āsān ast yā mushkil).* (*yusr ast yā muzhlak sahl ast yā mudakkik*)

HARDSHIP—This is a great hardship.—*In sakhti,e azim ast*

HARE—The hare is a very timid animal.—*Khargosh buzdil* (*bus-dil*) *ast* (*shutur-dil khāif tarsān jabi*)

HARM—Is there any harm in doing this?—*āyā dar īn chunīn kār kardan* (*'aibe*) *mī-bāshad?* (*nuksāne mī āyaka,e*)

HASTE—I write in great haste to save the post.—*man mī khwāham ki khatte ba sabīl i-chāpari* (*bi firistam*)[1] *khezā ba* (*sur'at*)[2] *i-tamām mī nawīsam* [1](*rawāna bi kunam mursal dāram irsāl dāram*) [2](*ta'jīl shitāb*)

HASTENED—They hastened away as fast as possible.—*eshān tā ba makdūr-i-khud shitāftand* Or *ba sur'at harchi tamāmtar shudand.* Or *ba ta'jīl-i-tamām rāh* (*girū gar dīdand*). (*girīftand.*)

HASTEN—You must try to hasten his coming.—*dar bāb-i tez rasīdan-ash badīn yā shumā rā sa'ī bāyad kard*

HASTY—To act in a hasty manner is not wise.—*dar kār ta'jīl kardan hikmat ast* Or *dar kār musta'jil shudan az tarik-i-akl ba'īd ast.* Or *dar umūr ta'jīl ba kār burdan az jāda,e danāyat dūr ast*

HAT—On entering the room he took off his hat.—*ba* (*mujarrad*)*-e-dākhil shudan-i-utāk kula e khud rā az sar bar dāsht.* (*shart*)

HATE—Let us hate nothing but sin.—*mā rā az hech chīz nafrat na bāyad kard magar az gunāh.* Or *mā rā ba jūz-i-ma'siyat az chīze kirāhiyat na bāyad kard.*

HAVE—Have you any acquaintance with that gentleman?—*badān āghā* (*ma'rifate*) *dāred?* (*shināsā i.*)

HEALED—His wound is now healed.—*zakhm-ash pur shuda ast.* Or *jarrāhat-i-o* (*mundamil shuda*) *ast* (*indamāl yāfta.*)

HEALTH—His health is sound.—*sihhat i-o ba hāl ast.* Or *o tan-durust ast.* Or *mizāj-i-o* (*mustakīm*) *ast* (*ikhtilāl na yāfta*)

HEAP—Here is a heap of papers, put them away—*yak ambār-i-kāghaz dar īn jā jam' shuda ast, (berūn bi-bar) (ba yak taraf bi-guzār, bar kinār bi-kun)*

HEAR—Hear what I say, then give an answer—*ānchi mī-goyam (bi-shinau), ba'd az ān jawāb bi-dih (gosh kun* or *dār, masmū' bi-kun)*

HEART—The heart of man is inclined to evil—*dil-i-insān ba gunāh-gārī (mā,il mī-bāshad) (mail dārad)*

HEAT—To-day the heat is very great—*imroz (harārat) ba shiddat ast (harūr, garmī)*

HEAVEN—In heaven is unspeakable happiness, in hell unutterable woe!—*dar bihisht asā,ishe ast ki dar guftan nayāyad wa dar jahannum 'azābe ast az bayān ba'īd* Or, *dar jannat rāhat īn kadar ast ki dar tafṣīl nayāyad wa dar sakkar alame ast ki sharh-i-ān dar hiṭa,e takrīr na mī-gunjad*

HEAVY—This box is very heavy, how can I carry it?—*īn sandūk khailī sangīn ast chigūna mī-tawānam bar dāsht?*

HEEL—When walking I trod upon his heel with my foot—*ba wakt-i-raftan pāyam ba ka'b-ash khurd*

HEIGHT—What is the height of this wall?—*(bulandī,)e īn dīwar chi kadar ast? (irtifā', bālā,ī, rafa't)*

HEIR—This large estate is without an heir—*īn milkīyat-i-'azīm lā wāris ast* Or, *īn mīrās-i-a'zam wāris na dārad*

HELP—Can you afford me any help in this affair of mine?—*shumā dar īn amr ba man hech (madad) mī-tawāned dād (mu'āwanat, i'ānat, imdād)*

HERBS—They live only upon herbs—*eshān fakaṭ (tara mī-khurand) (bar sabzahā zindagī mī-kunand)*

HIDE—The crows steal, and afterwards hide what they can—*zāghān duzdī mī-kunand wa ba'd az ān ānchi mī-tawānand (pinhān) mī-kunand (ikhfā, makhfī, poshīda)*

HILLS—There are few hills in Kharazam—*dar mulk i-khwarazam kohhā kam and (jabāl)*

HINT—You can just give him a hint of this affair.—*shumā dar bāb-i-īn amr o-rā ishāra mī-tawānīd kard*

HIRE—To go there I must hire a palankeen and boat.—*az barā-e raftan ladān jā marā takht-i-rawān wa kishtī kirāya bāyad kard.*

HISTORY—Have you read the history of Persia.—*tārīkh-i ajm muṭāla'a karda id?*

HIT—He hit me a very hard blow on the head.—*o bar sar-am ẓarb-i shadīd (zad) (rasānīd kaft dād)*

HOLDS—He holds his pen in the left hand.—*o dar dast-i chap ḳalam-i-khud-rā mī-gīrad*

HOLE—Make a hole in the ground here.—*īn jā dar zamīn maghāke bi-(kun). (kan kā,o zan)*

HOME—It is late let me now return home.—*(der) shud bi-guzār ki man ba makām-i-khud-am bi-rawam. (ta,khīr dirang takāwun)*

HONEY—I ate some honey out of the honey-comb.—*kadre shahd az (khāna,e shahd) khurdam.* Or *kadre asal az (ma sal) khurdam (makrān.)*

HONOUR—He has obtained much honour.—*o iz,at-i-aẓīm ḥāṣil karda ast.* Or *o ḥuṣūl-i-takrīm-i-bisiyār karda ast.* Or *('izz wa ikrām)-i-madīd ba dast āwarda ast. (rafa at ābrū sharaf sharīfat waḳār iḥtirām.)*

HOPE—I hope to have an interview with you very soon.—*rijā dāram ki zūd (shumā-rā) mulāḳāt khwāham kard. (ba shumā.)* Or *marā ummed ast ki dar andak roz mu lāḳāt-i man bā shumā khwāhad shud.* Or *taraṣṣud-i-ān dāram ki man an ḳarīb ba shumā mulāḳāt khwāham shud*

HOSPITAL—An hospital is about to be built there.—*yak dār-ush-shifā ta mīr shudanī ast.* Or *yak (baitu-l mariẓ taiyār) shudanī ast (shifā-khāna bar pā.)*

HOSPITALITY—They show great hospitality.—*ashān (mih māndārī),e firāwān mī-kunand. (mihmān-nawāzī ẓiyā-fat-dārī.)*

HOLY—God is holy just, and pure.—*khudā mukaddas, 'ādil, wa pāk ast.* Or *(allah ta'ālo) ḳudūs, rāst-bāz, wa*

*hakk ast* (*'ālimu-s sirr*, *rabbu-l-'ālamain*, *yazdān-i-dādār*, *dāwar-i dādār*)

HUMANE—He is a man of a very humane disposition, and humble in his own esteem—*o marde ast salīmu-t-ṭaba' wa* (*khud-rā hakīr mī-dānad*) (*nā-khud pasand*)

HUMANITY—He possesses great humanity as well as humility—*o* (*insānīyat*)[1]*-i-bisiyār dārad wa* (*hilmiyat*)[2] [1](*ādmiyat*, *mardumī*, *muruwat*, *hiss-i-bashriyat*) [2](*faro-tanī*, *tawāzu'*, *maskīnī*, *khushū'*, *khuzū*, *istikānat*)

HUNTER—The hunter is gone a-hunting—(*ṣaiyād ba ṣaid*) *rafta ast* (*shikārī ba shikār*)

HURTS—It hurts his mind to see such wickedness—*az mushāhida,e īn chunīn* (*kabāhat*) *dil-ash mī-sozad* (*badī*, *shana'at*)

# I.

IDEA—I had no idea that you would come to-day—*dar khayāl-i-man na būd ki shumā imroz khwāhed āmad*

IDLENESS—They spend their time in idleness—*eshān aukāt-i-khud-rā dar* (*kāhilī zā'ī mī-kunand*) (*tasāhilī mī guz-ārand*, *sustī ba sar mī-barand*, *lahw o la'b ba bād mī-dihand*)

IGNORANT—They are ignorant and idle—*eshān* (*nā-dān wa sust*) *and* (*jāhil wa kāhil*, *nā-shinās wa baṭṭāl*)

ILLIBERAL—Such a sentiment is illiberal—*īn chunīn khayāl* (*bātil*) *ast* (*bad aṣl*, *nā karīm*)

ILLITERATE—It is not good always to associate with illiterate persons—*ba jāhilān hamesha ṣuhbat dāshtan munāsib nīst*

IMAGE—There is an image in that temple—*dar ān but-khāna but ast* Or, *dar ān ṣanam-kada ṣanam ast*

IMAGINATION—Whence arose this imagination?—*az kujā īn khayāl* (*paidā shud*)? (*sar bar zad*, *sar bar āward*)

IMAGINE—How do you imagine that I should agree to this?

—*chigūna (khayāl mī-kunad) ki man īn sukhan-rā kabūl kunam (kuyās mī-girad dar sar i-khud dārad)* Or *chigūna khayāl mī-banded ki man bad'n sukhan (muttafik sharam). (ittifāk kunam)*

IMITATION—This is of wool, in imitation of stone.—*īn chīz ba misāl i-sang az chūb sākhta shuda ast* Or *īn chīz ki (shabāh)-i-sang dārad az chob sākhta shuda ast. (tashbīh shabīh mushābahat mumāsilat.)*

IMMENSE—The undertaking is likely to be attended with immense expense.—*aghlab ast ki dar īn kār kharch-i-bisiyār khwāhad shud.*

IMMORTAL—The body is mortal the soul immortal.—*badan fānī ast wa rūh (bākī). (lā-yamūt)*

IMMOVABLE—They are immovable in their opinions.—*eshān ba or dar tajwīz i-khud (mustakill) and. (ghair mutaharrik)* Or *eshān bar rā,e khud mustakīm and*

IMPART—It is our duty to impart knowledge.—*bar mā wājib ast ki faiz-i-ta'līm bi-gustarem.*

IMPARTIAL—An upright judge will be impartial.—*hākim-i-(rāst-bāz ādil) mī-bāshad (be-riyā be jānib-dār hakk parast be-tarafdār)* Or *hākim-i munsif-mizāj ba nazar-i-taswiyat tarafain-rā mī-bīnad*

IMPASSABLE—These mountains are impassable having on all sides impenetrable forests.—*su'ūd-i īn jabāl ghair mumkin ast zīrā ki bar har taraf besha,e (mumtani'u-d dukhūl) mī-bāshad. (dushwār-guzār)* Or *īn kohhā be-guzār and az īn sabab ki bar har atrāf besha,e māni'u-d dukhūl mī-bāshad.*

IMPERFECT—Everything in this world is imperfect.—*har chīz dar īn dunyā (nākis) ast. ('aib-dār kāsir)*

IMPERTINENT—His behaviour is impertinent.—*o dar waz (gustākh) ast (shoukh wakīh)* Or *akhlāk i-o az adab (ba'īd) ast. (mu'arra.)*

IMPORTANT—It is very important to attend to this.—*bisiyār zarūr ast ki mā bā īn amal (dil bi-dihem). (mutawajjih bi-sharem)*

IMPORTS—Have you seen the exports and imports?—*āyā asbāb-i-āmadanī wa raftanī dīda ed?*

IMPOSE—They impose on whomsoever they can—*ba har kase ki tawānand (ghadr) mī-kunand (fareb, ghabn, makr)*

IMPOSITION—They practise every kind of imposition—*eshān (daghā),e har taur mī-kunand (makr, shayādī, kaid, ghadr, ghabn)*

IMPOSSIBILITY—How can I believe an impossibility?—*chigūna bar (muhāl) bāwar mī-tawānam kard? (ghair-i-imkānī)* Or, *chīze ki imkān na dārad chigūna bar ān i'timād mī-tawānam kard?*

IMPOSSIBLE—It is impossible for me to comply with what you say—*(mumkin nīst) ki ānchi shumā mī-goyed kabūl bi-kunam (ghair mumkin ast)* Or, *imkān na dārad ki ba hasb-i-istida'ā,e shumā 'amal namāyam*

IMPOSTOR—He is a notorious impostor—*o (makkār)-i-mash-hūr ast (ghaddār, ghābin, 'aiyār, tarār)* Or, *o (khaddā')-i-ma'rūf ast (munāfik, ahl-i-nifāk, sālūs, murā,i, mulāhid)*

IMPRESSION—What he said made an impression on me—*sukhan-ash dar dil-i-man (asar kard) (tāsīr or sirāyat kard, mu'assar shud, jā,e girift, khurd)*

IMPROBABLE—What he tells me appears very improbable—*ānchi marā mī-goyad (khilāf-i-kiyās) ma'lūm mī-shavad (be-ihtimāl, nā-muhtamil, dūr az 'akl)*

IMPROPER—To act thus would be highly improper, and therefore imprudent—*īn chunīn kār kardan bi-l-kull ghair munāsib mī-bāshad wa az īn sabab be tamīzī*

IMPROVE—Can you improve what he has written?—*ānchi naunshta ast shumā ān-rā (islāh) mī-tawāned kard? (bihtar)*

IMPURE—No impure person will enter heaven—*shakhse (nā-pāk) dar jannat dākhil na khwāhad shud (khabīs, shanī')*

INATTENTION—This has arisen solely from your inattention.

—*In fakat az (taghāful)*[1]*-i-shumā (uftāda) ast.* [1]*ghaflat ghāfilī ihmāl.*) [2]*(ittifāk* or *wāki'* or *hādis shuda*)

Incessant—We have lately had incessant rain.—*dar īn rozhā dar īn jā bārān (mutawātir) bārīda ast* (*'alā-l-ittiṣāl muttaṣil.*)

Inch—Had this piece of wood been an inch longer it would have done very well —*agar īn chūb dar ṭūl yak jau darāz-tar mī-būd (kifāyat mī-kard).* (*ba kār mī-khwurd* or *mī-āmad.*)

Inclination—He feels no inclination to study —*o mail ba tadrīs dar dil-i-khud na dārad.*

Income—Do you know what is his income?—*ma'lūm-i-shumā ast ki (madkhal)-i-o chand ast?* (*dukhūl āmadanī dakhl madākhil.*)

Incomparable—This is incomparable writing —*īn khaṭṭ (be naẓīr) ast.* (*lā-ṣānī*)

Incomplete—Your book is incomplete.—*kitāb-i-shumā (nā-tamām) ast.* (*nāķiṣ.*)

Inconvenience—Will my staying here till the first of next month be any inconvenience to you?—*āyā az māndan-i-man dar īn jā tā ba tārīkh-i-ghurra,e māh-i-āyanda (ba shumā taklīf khwāhad rasīd)?* (*dar kār-i-shumā mu zāhimat khwāhad shud.*)

Inconvenient—It will be inconvenient for me to wait on you to-morrow.—*fardā ba ṣiḥat-i-mulāķāt kardan-i-shumā ba man nā-munāsibat (dast khwāhad dād).* (*hāṣil khwāhad shud.*)

Incorrect—Is what I say correct or incorrect?—*ānchi mī goyam ṣaḥīḥ ast yā ghalaṭ?*

Increased—My family has lately been increased.—*az chand roz iyāl-i-man (mazīd) shuda ast* (*ziyāda afzūda kaṣīr*)

Increasing—There is a rumour of increasing the army —*afwā,e ziyāda kardan-i-fauj mī-bāshad.* Or *afwā ast ki dar ta'adād-i-fauj afzūnī khwāhad shud*

Indecent—They speak indecent language.—*sakhun kalām-i-(fāḥish) mī-goyand.* (*shanī' tashnī'*)

INDEPENDENT—He is now independent of any one —*o bi-l-kull ba hech kas* (*muta'allik nīst*) (*'ilāka* or *istighnā na dārad*) Or, *o az hama kas* (*mustaghnī*) *ast* (*be ta'alluk*, *ghair-muta'allik*) Or, *o* (*be zabt wa rabt*) *ast* (*khud mukhtār*)

INDEX—Is there an index to this book?—*īn kitāb-rā fihriste ast* Or, *īn kitāb* (*tafsīl-i-makāla,e*) *dārad?* (*tāshrīh-i-abwāb*)

INDIFFERENCE—This is not to be treated with indifference —*īn kār īn chunīn nīst ki* (*ghaflat*) *bi-kuned* (*musāhilat*)

INDIGENOUS—Is this an indigenous plant?—*īn nihāl az īn mulk ast?* Or, *paidāyish-i-īn nihāl dar īn jā ast?*

INDIGO—I was formerly employed in Mr ——'s indigo factory —*sābikan dar kār-khāna,e nīl-i-sāhib-i-fulān mash-ghūl būda am*

INDISPOSITION—I heard of your indisposition last week —*dar hafta,e-guzashta ahwāl-i-marz-i-shumā isghā kardam*

INFANCY—I knew him from his infancy—*man o-rā az* (*zamān-i-tufūliyat*)-*ash mī-shināsam* (*'ahd-i-khurdī*)

INFER—What do you infer from what he said?—*ānchi guft shumā az ān chi* (*natīja bar āwarda ed*)? (*kiyās kashīda ed*, *istidāl karda ed*)

INFERIORS—We must show kindness and respect to our inferiors, as well as superiors —*chunānchi mā ba* (*mardu-mān-i-khāss*)[1] *ba adab wa ta'zīm sulūk mī-namāyem ba 'āmm nīz bāyad kard* [1](*khwāss*, *buzurgān*, *zabar-dastān*, *kibār*, *kabīrān*) [2](*'awwām*, *khurdān*, *saghīrān*, *zer-dastān*, *sighār*)

INFINITE—God is infinite in power and wisdom —*kudrat wa hikmat-i-khudā* (*be intihā*) *ast* (*nā-mahsūr*, *nā-mu tanāhī*)

INFLUENCE—We have no influence over them —*mā bar eshān kudrat na dārem*

INFORMATION—Is there no one here that can give me information concerning this?—*kase dar īn jā nīst ki marā az īn amr* (*i'lām tawānad dād*)? (*ittilā' tawānad kard*)

Or *base nīst ki dar īn amr har man roshan tavānad sākht!*

INGANA—How long have you been in Ingana?—*(chand wakt) ast ki dar ingana būda ī? (az chand roz.)*

INGENIOUS—She is very ingenious.—*ān zan bisyār (zarīf) ast (sāhib-i-firāsat zakī hunar-mand)*

INGENUITY—He possesses much ingenuity.—*o (kiyāsat)-i azīm dārad (firāsat zarāfat idrāk zihn.)*

INHABITANT—The petition was signed by every inhabitant of the village.—*īn arīza az har shakhs-i-ahl i-dih dast khatt karda shuda ast* Or *bar īn arīza har mukīm-i kasba dast khatt kard.*

INHUMAN—Their disposition is inhuman.—*mizāj-i-eshān be (rahm) ast (insāniyat marhamat muruwat.)*

INIQUITY—They delight in all kinds of iniquity.—*eshān dar kardan i-kār nau i-fasād (khush and). (surūr mī-kunand)*

INJURY—I never did him the least injury.—*man hargiz o-rā ziyān na (dāshtam). (dādam)* Or *man gāhe o-rā (īzā) na rasānīdam. (khal l badī.)* Or *man hargiz kalf bar o na kardam.* Or *man gāhe bar dil-ash (gazand) na nihādam. (mazarrat zarar)*

INJURED—His health has been injured by too great exertion.—*az ziyādati-e mihnat sihhat-i-o (khalal) girifta ast. (nuksān mazarrat.)*

INJUSTICE—He practises injustice towards all.—*o bar har kas zulm mī-kunad. (be-insāfī tajabbur)*

INNOCENT—They are all innocent.—*eshān az gunāh pāk wa (mu arrā) and. (mubarrā.)*

INOFFENSIVE—These animals are inoffensive.—*īn jānwarān mū ī nayand.*

INQUEST—An inquest was held yesterday on the body of a person who shot himself.—*shakhse ki khud-rā ba tufang halāk kard tahkīkāt-i-ān akhrūz dīroz shud*

INSENSIBLE—He is so ill that he is insensible.—*o ba kadar bīmār ast ki be-hosh ast.*

INSERT—You had better insert this in your letter—*bihtar ast ki dar khatt-i-khud (in-rā bi-nawīsed) (in-rā darj bi-kuned, in ruk'a dākhil bi-kuned)*

INSIGNIFICANT—How very insignificant is man, compared to the Almighty!—*insān ba nisbat-i-khudā,e 'azīm wa jallīl chi kadar (nā-chīz) ast! (be ma'nī, be mikdār)*

INSINCERE—His words are insincere—*sukhanān-ash (pur-riyā) and (nā-mukhlis, nā-sādik, be-wafā, rang-āmez)*

INSOLENT—They behaved in an insolent manner—*eshān be adabāna (sulūk kardand) (pesh āmadand, harakat* or *'amal kardand)*

INSOLVENT—He has lately become insolvent—*kabl az in ān shakhs (war) shikasta ast (dar, bar, wā)*

INSPECT—Call a person to inspect this cloth—*sāhibe tamīz-rā bi-talab ki ba nazar-i-tafarrus dar in pārcha bi-nigarad*

INSPECTION—The goods are all ready for your inspection—*ajnās az barā,e (mu'aiyana,e shumā maujūd) and (mulāhaza,e shumā taiyār)*

INSTANT—I will be with you in an instant—*man dar (chashmak zadan) nazd-i-shumā mī-āyam (tu fatu l-'ain)*

INSTINCT—Man acts from reason, animals from instinct.—*insān az 'akl fi'l mī-kunad wa haiwān az (jibillat) ('akl-i-haiwānī)*

INSTITUTIONS—In Europe are noble institutions for communicating knowledge—*dar farang az barā,e tadrīs-i-'ilm khūb tarkībāt i-zhār yāfta and*

INSTRUCT—Can you instruct me in this science?—*dar in 'ilm ba man ta'līm mī-tawāned dād (tarbiyat mī-tawāned kard)*

INSURED—I have insured the vessel for 50,000 tomans and I have the insurance-policy in my possession—*ān jahāz-rā ba panjāh hazār tūmān bīma karda am wa kāghaz i-bīma nazd-i-man ast*

INTELLECT—She has a wonderful intellect.—*ān bānū idrāk-i-'ajīb dārad.*

INTELLIGENCE—How did you receive this intelligence?—*chigūna īn khabar ba shumā rasīd?*

INTELLIGENT—He is an intelligent man.—*o mard-i-(tez-fahm) ast.* (*zīrak.*)

INTEMPERANCE—Intemperance hurts body and mind.—*adm-i i'tidāl badan wa mizāj-rā (ẓarar) mī-dihad.* (*ma-ẓarat nuksān.*) Or *bad parhezī jism wa ṭab'-rā muẓirr ast.*

INTENTION—Have you any intention to go to Europe?—*hech irāda,e raftan ba farang dāred?*

INTERCOURSE—There is no intercourse between us.—*mā bain-i-man wa tū hech (ʿilāka) nīst.* (*ta'alluk nisbat.*) Or *man ba tū muta'allik nayām.*

INTEREST—I have no interest in this matter.—*dar īn amr marā hech (gharaẓ) nīst* (*maṭlab ilāka*)

INTERFERE—Why should we interfere in that affair?—*chirā dar ān amr (dakhl kunem)?* (*dakhīl sharem mukhill sharem dast-andāzī kunem.*)

INTERPRET—You must interpret what he says to me.—*ānchi ba man mī-goyad bāyad ki tarjuma,e ān bi kuned.*

INTERPRETER—If you know not the language of the country you must use an interpreter.—*agar zabān-i-mulk na mī-dāned (mutarjim) nazd-i khud nigāh bāyad dāsht.* (*tar-jamān.*)

INTERRUPT—I hope, sir I don't interrupt you.—*ṣāhibā ummedwār-am ki (mukhill-i-shumā na mī-sharam).* (*dar miyān-i-sukhan-i-shumā na mī-uftam.*)

INTERRUPTION—Your coming here is an interruption to my business.—*āmadan-i-shumā mūjib-i-khalal-i-man ast* Or *az āmadan i-shumā dar kār i-man khalal mī uftad.* Or *āmadan-i-shumā dar kār-i-man khalal mī-andāzad.*

INTRODUCE—Shall I introduce you to that gentleman?—*āyā shumā-rā mulākāt i-ān janāb bi-kunānam?*

INTRUSTED—He was intrusted with the whole business.—*tamām kār bado (mufawwaẓ) shuda būd.* (*supurda tafwīẓ karda ḥawālla-karda*)

INVALIDS—It is said a house will be built at Isfahan for the benefit of invalids —*mī-goyand ki dar isfahān 'imārate az barā,e (marīzān) ta'mīr karda khwāhad shud)* (*bīmārān, 'alīlān*)

INVENTED—Who invented this instrument?—*īn ālat ki (ījād) kard?* (*ikhtirā'*)

INVINCIBLE—The Amīr imagined his soldiers were invincible —*dar khayāl-i-amīr āmad ki 'askar-i-mā (ghair-maghlūb) ast* *dā,imu-l-muzaffar, ghair-manfūr, ghair-makhūr*)

INVITATION—He has given me an invitation to dinner, and I have accepted it.—*o marā da'wat-i-ta'ām karda ast, wa ijābat-i-ān karda am*

INVOLVED—His affairs are much involved —*kār-ash darham barham ast*

IRREGULAR—These lines are irregular —*īn satūr (rāst) nayand* (*ba tafāwat rāst*)

ISLAND—The company have given permission to clear the island of Ceylon —*jam'īyat-i-saudāgarān barā,e ṣāf kardan-i-jazīra,e sarandīp ijāzat dāda ast*

## J.

JAIL—He is to remain in jail one year —*tā ba yak sāl dar (kaid-khāna) khwāhad mānd* (*mahbas, zindān, mahbūs*)

JESTER—Is that the king's jester?—*ān kas (muskhara),e pādshāh ast?* *bazla-bāz, lu'bat-bāz, latīfa-go*)

JEWELS—pearls, diamonds, emeralds, rubies, turquoise, cornelians, &c —*jawāhir*—(*durrhā*)[1], *almāshā, zamarrud-hā, (la'lhā)*[2], *pīrūza, 'akīkān, waghaira* [1](*marwārid*) [2](*yakūthā*)

JOIN—Join these two boards together —*īn dū takhta bāham bi-paiwand* Or, *īn dū takhta ba-yak-dīgar (bi-chaspān)* (*ittisāl*, or *muntazam*, or *munsalik*, or *muna'kid*, or *mutarattib bi-kun*)

JOKE—What I said was only in joke.—*Anchi guftam j kat (bazla e) būd (mutāyaba inbisāṭ garāfat; ma-ahat matāh hazal-būd.)*

JOURNEY—I am now going to make a long journey —*Alāl marā safar i ṭawīl kardanī ast* Or *marā ittifak i safar i dar īz kardan uftāda ast*

JOY—This news affords me great joy —*In khabar marā khūshī,e a'im mī-dihad* Or *In khabar bā'is-i (ṭarab) i k sir i-man ast (nishāṭ t f ih; khurrami farh farāh masarrat surūr buhjat)*

JUDGE—How can I judge of his character? I don't know him —*chigūna dar bab i-rafta i e o sukhun bi-goyam? man o-rā na mī-dānam*

JUDGE—The (English) judge summed up the evidence and the jury gave their verdict —*kāzī e inglisī az gawāhān t fikhus karda khalīṣa e ṭ harh ī,e shawāhi i ba rū e majlis (zāhir kard) wa majlis-i adālat fatwā dād (bar khwānd)*

JUDGE—The (native) judge punished the delinquent —*kāzī,e bāshanda,e ān mulk (taksīrwār)-rā sazā dād. (mujrim)*

JUICE—Squeeze some juice out of this lemon.—*az in līmūn kadre arak biyafshār*

JUMP—How far can you jump?—*ba chi kadar mī-tawānēd (jast)? (khez zad.)*

JUNIOR—He is the senior I the junior —*ān kas bālā-dast ast wa man zer-dast.* Or *ān kas az man kalān ast wa man khyrd.*

JUSTIFICATION—He says nothing in justification of it.—*o az kirdār i khud ('uzr) na mī-kunad. (ma zarat)*

## K.

KEEP—Keep this money for me till I want it —*In mablagh i-man nazd-i khud amānat bi-guzāred tā wakte ki dar kār i-man āyad.* Or *in pūl i-man ba (zimma,e) khud bi-kuned*

*tā wakte ki ba kār-i man bi-khurad* (*hawala,e*) Or, *in pul-i-man pesh-i khud* (*bi nihad*) *tā wakte ki*, &c (*bi-dārad*, *nigāh bi dārad*)

KERNEL—Break this cocoa nut and eat the kernel.—*īn nārjīl-rā bi shikan, wa maghz-ash bi-khur*

KILL—It is sinful to kill animals without cause—*be sabab hawānāt* (*ba katl rasānīdan khatā*) *ast.* (*-rā kushtan harām*)

KINDLED—They kindled a fire with straw—*ba kāh ātash dar dādand* Or, *ba khāshāk ātash* (*zadand*) (*roshan, or ishti'āl*, or *mushta'al kardand*)

KINDNESS—They showed us very great kindness—*bar* mā* (*lutf*)*-i-'azīm kardand* (*makramat, marhamat, rifk, 'ināyat, ihsān, talattuf, mulātifat, ayādī, tawajjuh, shafkat*) Or, *mā-rā ba mahramiyat ikhtisās dādand* Or, *bar mā* (*rahm āwardand*) (*ghamza,e madāra kardand*)

KINGDOM—We traversed the kingdom of Persia—*mā 'ubūr-i-mulk-i-īrān kardem* Or, *mā az 'ajam 'ubūr kardem.*

KISS—Give me a kiss, then fly your kite—(*ba man*) *bosa bi-dih, sipas kāghazak-i-khud bi-parān* (*bar sar wa chashm*)

KITTENS—This is a beautiful cat, she has two kittens—*īn ghurba khailī khūb shakīl ast, dū bachcha dārad*

KNEES—He fell on his knees and asked pardon—*o bar dū zānū nishast wa 'uzr khwāst* Or, *o sar-i-'ajz faro* (*kard*) *wa uzr-i-taksīr kard* (*āward*) Or, *o sar-i khud ba zamīn i-niyāz nihād wa 'afw khwāst* Or, *o zamīn-i-khidmat bosīd wa mu'āfī khwāst*

KNIFE—Try if you can open this knife—*bi-bīn ki īn chākū-rā mī-tawāned bāz kardan, yā na*

KNOT—Here is a knot in this string, loose it.—*īn jā dar*

---

* *bā* or *bā* may be used

*In rimnān gira ast, ān rā bi-kushā.* Or *In rassan 'akd dārad ān rā ḥall bi-kun.*

KNOWLEDGE—What is wealth without knowledge?—*bi dānish daulat chīst!*

KNOW—Do you know what people think of him?—*āyā mī-dāned ahl-i-duniyā (o-rā chi taur mī-pindārand!* (*dar bāb-i-o chi gumān mī-barand*)

## L.

LABOUR—They labour hard for their living—*az barā,e guzrān-i-khud (miḥnat mī-kashand)* (*miḥnat mī-barand talkhī,e miḥnat mī-chashand sakhtī,e miḥnat mī-khurand.*) Or *ishān ba mushakkat-i-tamām ma'āsh mī kunand.*

LABOURERS—Here are fifty labourers employed.—*In jā badīn kār panjāh mazdūr* (*mashghūl and*). (*ishtighāl dārand.*)

LAKH—It will cost a lakh of rupees—*kharch i-īn yak ṣad hazār rupaiya khwāhad shud.*

LAME—Being lame he walks with a stick.—*ba sabab-i-langī ba madad-i-'aṣā mī-gardad.*

LAND—Will you go by land or by sea?—*az rāh-i khushkī khwāhed raft yā (ba tarī)!* (*az rāh-i-bahr*)

LAND—Where do you mean to land?—*kujā irāda e (pā īn shudan) dāred?* (*farūd āmadan.*)

LANDLORD—Muhammad Husain is the landlord of this house I am his tenant.—*Muḥammad ḥusain mālik-i-īn khāna ast man kirāyadār-ash-am.*

LANGUOR—I am overcome with languor—*bar man māndagī ghālib ast.* Or *man maghlūb-i-ẓa'īfī gashta am.*

LARGE—I caught a large fish yesterday—*dīroz (ba) dām māhī,e kalān giriftam* (*dar*)

LAST—I saw him last Tuesday—*man ba si-shamba,e guzashta o-rā dīdam* Or *man az si-shamba,e guzashta o-rā na dīdam.*

LAUGH—Why do you laugh without reason?—*be sabab chirā (mī-khanded)? (khanda shumā-rā mī gīrad, tabas sum mī-kuned, khanda shumā-rā mī-āyad)*

LAWFUL—Is it lawful to do this?—*āyā īn chunīn kardan (rawā) ast? (jā,iz, mubāh, mashrū')*

LAID—Having laid by his profits, he became rich—*o az jam' āwardan-i-manāfa' i-khud (tawāngar) shud (daulat mand, khudāwand-i-rozī, sāhib-i dunyā, sāhib i daulat, mustaghnī, ghanī, khudāwand i ni'mat)*

LAY—Let us lay aside everything that is evil—*mā rā bāyad ki har sharārat-rā yak taraf bi-nihem* Or, *mā-rā bāyad ki har khabāsat rā bi guzārem* Or, *mā-rā bāyad ki har fahhāshī rihā bi-kunem* Or, *mā-rā bāyad ki az har manāhīyat (bi-pardāzem) (dast bi-kashem, dast bar dārem, tajannub,* or, *ijtināb,* or, *ihtirāz bi-kunem)*

LEADS—That poor man is blind, another leads him—*ān miskīn nā-bīnā ast, dīgare rāh-bar ash mī bāshad* Or, *ān nā kas a'ma ast, dīgare 'asā kash i-o mī bāshad*

LEAD—Where does this road lead to?—*īn rāh kujā (mī-ravad)? (sar mī-barad)*

LEAN—Don't lean upon the table—*bar mez takiya ma (kun) (zan, sāz)*

LEAP—I saw a monkey leap over the fence—*dīdam ki būzina,e bar (sadd) jast zad* (barrier *bandirāgh*, thorn-fence, *khār bandī*, stone-fence, *dīwar i sangī*, pale fence *dār-bazīn*)

LEARN—You can learn faster than I—*shumā az man jaldtar āmokhtan mī-tawāned*

LEASE—I took a lease of this house for five years—*īn khāna-rā tā ba muddat-i-panj sāl (kirāya kardam) (ba kirāya giriftam, ba ijāra giriftam)*

LEAVE—It is late let us now take leave—*der shuda ast, bi guzār ki murakhkhas bi-shawem* Or, *tahāwun shuda ast, ijāzat bi-dih ki rukhsat bi-(gīrem) (shawem)*

LEAVE—It is said he intends soon to leave this country—*mī goyand ki irāda,e raftan az īn mulk jaldī dārad*

*eshān dar zindān būdand, magar hālan (rihā,i) yāfta and (makhlasī, khalāsī, najāt)*

LICKS—By the deliciousness of the food the dog licks his lips.—*sag ba lazzat-i-gosht dahan-i-khud khūsh mī-kunad*

LICKS—The dog licks water with his tongue—*kalb āb ba zabān mī khurad*

LID—Lift up the lid of this box—*sar-posh-i-īn sandūk bālā bi-gīr*

LIE—He thinks nothing of telling a lie—*bar kase darogh bastan pesh-i-o hech muzāyaka nīst.* Or, *darogh guftan-rā hech gunāh na mī-fahmad*

LIES—He lies down under the shade of a cypress tree—*o zer i-sāya,e darakht i-sarw (khud-rā darāz mī kashad) (istirāhat mī-kunad)*

LIFE—Life is short, we ought now to prepare for eternity—*zindagī kam ast mā-rā bāyad ki fikr-i-'ākibat bi-kunem* Or, *'umr kotāh ast, mā-rā bāyad ki (asbāb-i-ākhirat) taiyār bi kunem (az barā,e ākhirat zād-i-rah)*

LIFELESS—He fell to the ground lifeless—*o ba zamīn be jān uftād* Or, *o ba zamīn be hosh uftād, wa ba khāk yak-sān gasht*

LIGHT—Is this package light or heavy?—*īn basta (subuk)*[1] *ast yā (girān)*[2] [1]*(khafīf)* [2]*(sakīl)*

LIGHT—Tell him to light a fire—*o-rā bi go ki ātash biyāf-rozad*

LIGHTEN—We must lighten the boat, otherwise it will sink—*bāyad ki mahmūla,e kishtī-rā zūd subuk bi kunem, wa illa darūb (faro khwāhad raft) (ghark,* or *mustaghrik,* or *mugharrak,* or *maghrūk khwāhad shud)*

LIGHTENS—It lightens very much—*bark ba ifrūt mī-zanad* Or, *sā,ika khailī mī-darakhshad*

LIGHTNING—I was out yesterday in a storm of thunder and lightning—*man dīroz ba wakt i-gharīdan-i-ra'd wa darakhshīdan-i-sā,'ika berūn būdam* Or, *man dīroz dar zer i-tūfān wa darakhshīdan-i-bark būdam*

LIKE—My house is very much like yours—*khāna,e man ba*

LOADED—Is this gun loaded?—*āyā īn tufang pur ast?*
LOADSTONE—Do you know the virtue of the loadstone?—*khāssiyat-i-(sang-i-maknātīs) mī-dāned?* (*āhan-rubā*)
LOAN—May I beg the loan of this book?—*az rāh-i-mihr-bānī īn kitāb-rā ba man ('āriyat) khwāhed dād* (*ta'ārufan, 'āriyatan, amānatan*)
LOAVES—Tell the baker to give three loaves—*ba nān-paz hukm bi-dih ki o si nān bi-dihad*
LOCK—There is no lock to your box—*sandūk-i-shumā(-rā kufl nīst)* (*kufl na dārad, be kufl ast*)
LODGE—Where shall we lodge to-night?—*imshab kujā (manzil bi-dārem)?* (*pā,īn bi-sharem, shab ba sar biyāwarem, bi-guzrānem, mutawakkif bi-sharem, sukūnat bi-pazīrem, mutamakkin bi-shavem*)
LOFTY—These rooms are very lofty—*īn hujrahā bisiyār (buland) and* (*rafī'*)
LOITER—Why do you thus loiter away your time?—*shumā chirā īn chunīn taur aukāt i-khud rā dar ghaflat zā,i' mī-kuned?* Or, *shumā chirā īn chunīn taur aiyām-i-khud-rā (ba bād) mī-dihed?* (*muft az dast*)
LONG—How long is this piece of cloth?—*īn pārcha,e jāma chi kadar (tawīl ast)* (*darāz ast, tūl or tawālat dārad*)
LONG—How long shall you remain there?—*tā ba chand roz ān jā khwāhed mānd?*
LOOK—Let me look through your spying-glass—*bi-guzār ki man ba dūrbīn-i shumā bi-bīnam*
LOOKING-GLASS—When you go to Shīrāz buy me a looking-glass—*wakte ki ba shīrāz bi-raved yak (ā,ina) az barā,e man bi-khared* (*sajanjal*)
LOOSE—Try if you can loose (untie) this knot—*koshish bi-kuned ki shumā īn gira-rā (wā) kardan bi tawāned* (*hall, bāz*)
LOOSE—The joints of this chair are very loose—*bandhā,e īn kursī bisiyār (sust) shuda and* (*hazz, shull*)
LOSE—Take care you don't lose the knife I gave you—

*kārda ki man ba shumā dādam khabar-dār īn-rā gum na kuned*

Loss—He has met with great loss.—*o-rā bisyār khisārat rasīda ast.* Or *nuksān (firīzīn bar o (nfīda) ast (ārīz gashta ānd gardīda wākī shuda wārid shuda rasīda)*

Lost—He lost his way in coming from the city.—*wakte ki az shahr bāz mī-āmad rāh gum kard*

Lots—I purchased five lots at to-day's sale.—*ba harrāj-i imroz panj adad i-ashiyā kharīdam*

Lots—They cast lots the lot fell on him.—*kur'a afgand and ba nām-ash kur'a (nfīd). (bar āmad)*

Lotus—This is the flower of the lotus.—*īn gul i nīlūfar ast*

Love—They have no love for each other.—*eshān bāham (muhabbat) na dārand. (muwaddat ulfat; unsiyat mu,ānasat khullat)*

Low—This is a very low room.—*īn hujra khailī (past) ast (farūd nā-buland)*

Low—The price he asks is very low.—*kīmat i-bisyār kam mī-khwāhad*

Lower—Lower this bucket into the well.—*dar chāh īn dalw-rā pā,īn bi-kun*

Lucrative—Theirs is a lucrative employment.—*kār-i-eshān bisyār (naf') dārad. (manfa'at intifā fā,ida)*

Luggage—Put this luggage in the boat.—*dar zauraķ īn asbāb-rā bi-guzār*

Lusty—He is now grown very lusty.—*o bisyār (farbih) gashta ast. (chāk.)*

## M

Machine—What is the name of this machine?—*ism i īn (san'at) chīst? (ālat.)*

Mad—He was bit by a mad dog.—*o az sag-i-dīwāna gazīda shud.* Or *sag-i-dīwāna o-rā gazīd*

MADE—He made me write the letter directly—*o az man fi-l-faur khatt nawīsānīd.*

MADE—Having made a pen, he began to write—*kalam tarāshīda nawishtan (girift) (shurū' kard)*

MAGNIFICENT—These are magnificent apartments—*īn hujrahā khailī ('ālīshān) and (zū-l-rafa'at)*

MAID-SERVANTS—He has two maid-servants—*o dū (mashāta) dārad (band-andāz, zan-nauhar)*

MAKE—Make haste and write the letter—*zūd bāsh wa īn khatt-rā bi nawīs* Or, *īn khatt fi-l-faur bi-nawīs*

MANAGES—Who manages his affairs?—*kār-i-o ki (mī-kunad)? (ba sar-anjām mī-rasānad)* Or, *ki tartīb i-muhimmāt-i-o mī kunad?* Or, *ādā,e kār-ash ba zimma,e kīst?*

MANKIND—We ought to love all mankind—*mā-rā bāyad ki ba hama insān (dostī) bi-dārem (ulfat, ikhlās, muhabbat, uns, istīnās, muwaddat, yagānagiyat)*

MANNER—He spoke to us in this manner—*badīn (taur) bā mā sukhan guft (namat, minwāl, tarīk, sabīl, wajh, dastūr, nahaj, tarah)*

MANURE—This garden needs some manure—*īn bostān kūd mī-khwāhad* Or, *īn bāgh zarūrat-i-sargīn dārad* Or, *īn rauza-rā ihtiyāj-i-sargīn ast*

MAP—Show me a map of Persia—*ba man naksha,e īrān (bi-namā) (nishān bi-dih)*

MARBLE—This floor is paved with marble, and inlaid with turquoise—*farsh-i-īn khāna (rukhām andākhta shuda ast wa khishthā,e fīrūza dar ān sākhta). (az marmar wa khishthā,e fīrūza mī-shavad)*

MARCH—The regiment will march to morrow—*fauj farda kūch khwāhad kard*

MARK—Put a mark on the paper that is yours—*kāghaze ki az ān-i-shumā ast bar ān nishān bi-kun*

MARKET—I have been to the market—*man ba bāzār (būda am) (rafta būdam)*

MARRIAGE—When will his marriage take place?—*shādī,e o kai khwāhad shud?* Or, *munākahat kai khwāhad kard*

*Or 'akd-i-nikāh kai khwāhad bast? Or o zane rā kai dar akd-i-nikāh khwāhad āward? Or o kai jufti-khwāhad girift? Or o kai zane khwāhad khwāst?*

MASTER—He is a very kind master (meaning, teacher or preceptor).—*o besiyār mihrbān ustāde ast.*

MASTER—Is your master (meaning a European gentleman) at home —*āghā,e shumā ba khāna mī-bā had?*

MATE—Call the carpenter and his mate now—*najjār wa (rafīk-ash) bi-goyed ki fi-l faur bi-āyand.* (*shāgird-ash wa ān ādm ki bā o sar o kār bāshad*)

MATERIALS—How can they work without materials?—*be sāmān kār chigūna mī-tawānand kard?*

MEANS—By what means can you do this?—*ba chi tadbīr īn rā mī-tawānad kard? Or shumā dar ādā,e īn kār chi dast ras paidā kardan mī tawāned?*

MEAN—I mean to go to Baghdād to-morrow—*farda irāda,e raftan (ba) baghdād dāram* (-i-)

MEASURE—Measure this cloth.—*īn pārcha-rā (bi paimā). (gaz bi-kun.)*

MEASURE—This is a kind of measure.—*īn yak kisme ast az (makdār) (paimā,ish andāza)*

MEET—Meet me at Maulavī Sa'īd's house to-morrow—*farda ba khāna,e maulawī sa'īd (ba man) mulākāt bi-kuned. (marā bā man.) Or a.. barā,e mulākāt (kardan-i-man) farda ba makām-i mullā sa'īd hāzir bāshed.* (-am.)

MEMOIRS—I am reading a book of memoirs.—*kitāb-i-tazkirat mī khwānam.*

MEMORANDUM—Make a memorandum of this.—*yād-dāsht i īn bi nawīs*

MEMORY—I have a bad memory—*hāfiza,e man mukaddar ast.* Or *man zab-i-ghabī dāram.*

MEND—Tell the carpenter to mend this box.—*ba darrūdgar bi-go ki īn sandūk-rā (marammat) bi-kun.* (*ta'mīr*)

MERCIFUL—We ought ever to be merciful.—*mā-rā bāyad ki hamesha (rahīm bāshem). (mushfik shafīk muta-rahhim)* Or *mā-rā bāyad ki ba har kas ba (rahm wa*

*shall [illegible] sol [illegible] na [illegible]*) (*muru* [illegible] *va* *[illegible]*)

Merchandise—This is an article of merchandise—*in jins-i (tijārat) ast* (*[illegible]*, *[illegible]*, *[illegible] ka* [illegible] *Kandan*)

Merchant—He is now a merchant in Teheran—*o dar Tahrān [illegible] ast* (*tājir*, *bāzargān*)

Met—I walked four miles and met no one—*chahār mīl raftam ba hech kas-i mulākāt na-kardam*. Or, *chahār mīl rāh raftam ba hech kas-i mulākī na-shudam*

Method—What is the best method (mode) of learning a language?—*dar āmokhtan-i zabān kudām tarīk bihtar ast?*

Mid-day—I did not arrive there till mid-day—*tā ba wakt-i nīm roz ān jā na rasīdam*

Middle—Shall I put it at the top or in the middle?—*in rā bālā bi-guzāram yā dar miyān?*

Middling—This paper is middling—*in kāghaz mutawassiṭ ast*

Mild—She is mild in temper—*ān ṣāhiba mizāj-i (mulāim) dārad* (*ḥalīm*)

Mind—I have considered this in my own mind—*man dar bāb-i īn dar khātir-i khud (andesha) karda am* (*fikr*, *tajwīz*, *taammul*, *tafakkur*)

Minded—Had you minded what he said, then it would be well.—*agar ba ānchi o guft multafit mī-shudīd pas bihtar būde* Or, *agar sukhan-ash ḳabūl mī dāshtīd chi khūsh būde!*

Mines—Lead and copper are dug out of mines—*surb wa mis az (m'adan) kanda mī-shavad* (*kān*)

Minute—I shall return in one minute—*dar yak daḳīḳa bāz khwāham āmad*. Or, *dar ṭurfatu-l-'ain murāja'at khwāham kard*

Mirth—They are full of mirth—*eshān az khūshī dar jāma na mī-gunjand*

Mischief—They are always in mischief—*eshān hamesha mūzī and*

MISERABLE—The wicke l man is always miserable.—*7 i n i l-l id hamesha (d indmand) mI m Inad. (munnaghi manhūs zalīl shikast-i-hāl muz(rib rinntashirr)*

MISERS—Mi ers never think they have enou h—*dila e ahl-i jama bu ni mat-i-dunyā pur na mī sharad* Or *kartsān ba jah Ine aurrina and* Or *dida e tang i hariṣān nī mat i-dunyā pur na mī kunad*

MI ERY—They live in great misery—*cah In d ir hālat i (khar bī) guz i In mī kunand. (mishlat urat maskanat zillat shikasta-hālī.)*

MISFORTUNE—He has met with a great misfortune—*bar o kam bakhtī e azīm uftāda ast* Or *bar o āfat i-buzurg rū,e dāda ast.* Or *ba anwā-i fitnah ī mul tala gardīda ast* Or *zamāna o-rī hadaf i-tīr-i-balā sākhta ast* Or *zamāna sang-i musibat az manjanik i balā bar sar-ash zada ast*

MI LED—I was grievously misled by foll wing your ad lce.—*az pa ir(iftan-i nasīhat i-shum ī kh (Ie sakht khurdam* Or *az kab l kardan i ma kwarat-i shumā khailī fareb khurdam*

MISMANAGEMENT—This is owing to your mismanagement—*a, be tadbīrī e shum ī In chunIn kār wākı shud* Or *az be intizāmī,e shumī In ba zuhūr āmad i ast* Or *a, mubāsharat-i nā khair i shumā In ittifāk uftad i ast*

MISSPEND—We ought not to mis pend our time—*wakt i khud rā (zā,i kardan) munāsib nīst (be fā ida az dast dādan)*

MISRECKONED—I suppose you have misreckoned these rupees count them again—*(maginna dāram ki shumā dar shimurdan-i In rūpiyahā ghalat) karda ed bāz bi-shimāred. (gumān dāram ki dar ta'dād i In mublaghīn sahw)*

MISREPRESENTED—He has much misrepresented the matter—*o In mukaddama rā bar (khilāf wā) namūda ast (ghair hakk nakl munkalib nā-rāst makālat ahs zāhir)*

MISSED—They fired several times at a leopard but missed

it —*ba palang chand bār tufang* (*khālī kardand*), *ammā khaṭā kardand* (*sar kardand, zadand*)

MISSED—I missed him on the road —*man dar rāh zāhil shudam, o rā na dīdam.* Or, *sahwan nazar-i-man bar o nayuftād*

MISTAKE—You mistake my meaning —*shumā maṭlab-i-marā ghalaṭ mī-dāned* Or, *ba khāṭir-i-shumā ma'nī,o maksad-i-man na mī āyad.* Or, *shumā ba maghz-i-mudd'ā,e man na mī-rasīd* Or, *ba maṭlab am ghalat mī-kuned*

MISTRUST—We should not mistrust without cause.—*be sabab az hech kas* (*be 'itibār*) *shudan munāsib nīst* (*bad-i'tikād, bad-gumān, dar shubha, dar shakk*)

MIX—Mix these together —*īn har dū-rā bāham* (*biyāmez*) (*makhlūt*, or *takhlīṭ*, or *dākhil*, or *jam' bi-kun, khīsān*)

MOCK—It is improper to mock any one —*bar hech kas* (*nakl*) *kardan munāsib nīst* (*tamaskhur, ta'na, istihzā, mazāk, maskhara, istikhrā, maza, khanda-rīsh, maz-hak, taghwīt*)

MODEST—He is of a modest disposition —*o mizāj-i-sharm-āgīn dārad* Or, *tab'-i-ān shakhṣ mahjūb ast* Or, *o* (*sharm-rū*) *ast* (*ṣāhib-i-haiyā, khāshi'*)

MOLEST—They molest us very much —*eshān mārā* (*tash-wīsh-i-'azīm mī dihand*) (*dikk* or *mushauwash* or *azār mī-kunand, taklīf* or *tasdī' mī-dihand.*) Or, *eshān bar hāl-i-mā ta'arruz mī kunand* Or, *eshān muta'arriz-i-hāl-i-mā mī-shavand*

MONEY—I shall receive the money after one month —(*ba'd az inkizā,e yak māh*) *pūl ba dast-i-man khwāhad rasīd* (*wakte ki yak māh munkazī khwāhad shud*)

MOON—The moon has not yet risen —*tā hanoz māhtāb bar na khāsta ast* [full moon, *badr, māh-i chahār dāh,* new moon, *māh-i nau, hilāl, kurra,e māh, awwal-i-māh*]

MOTION—The motion of this wheel is very quick.—(*hara-kat*)[1]*-i-īn* (*charkh*)[2] *bisiyār zūd ast* [1](*gardish, jumbish, tahwīṭ, inkirāz, taharruk, daur*) [2](*'ajlat.*)

MOTIVE—What is your motive for doing this?—*chi (ī'tiz ast) ki in kār mī-kunīd?* (*matlab* or *wajh* or *muddā* or *dā'iyat dārīd*)

MOUNTAIN—Have you seen the Himālaya mountain?—*āyā koh-i himālaya mushāhida karda īd?*

MOUNTED—Having mounted his horse he rode off.—*bar asp-i khud sawār shud wa bar tākht.*

MOURNS—The whole country mourns his loss.—*ba mātam i-marg-ash ahl-i tamām mulk siyāh mī-poshand.* Or *az murdan-ash ahl-i-tamām mulk (maghmūm) shuda and (mātam-zada).*

MUDDY—Why do you bathe in muddy water?—*chirā dar āb-i-(mukaddar) ghusl mī-kunīd?* (*tīra mutukaddar mulawwas*)

MULE—I have bought a mule for 200 rupees.—*kātire (dū sad rūpiya-rā) kharīda am.* (*ba dū sad rūpiya.*)

MURDERED—He was murdered by robbers.—*o az dast-i duzdān (kushta shud).* (*ba katl rasīd munkatil* or *katīl* or *maktūl shud.*)

MURMURING—They are always murmuring.—*eshān hamesh-i (shikāyat) mī-kunand.* (*gila wa wa t.*) Or *eshān dā,imu-l-aukāt marmar mī zanand.*

MUSIC—Are you fond of music?—*āyā mushtāk ba (sarod) mī-bāshed?* (*tashaiyud samā'; tarranum malāhī*) Or *āyā (naghma-rā pasand) mī-dāred?* (*ilm-i-mūsīkī rā dost.*)*

MUTE—I spoke several times, but still they continued mute.—*man chand bār guftam, ammā (khāmosh) mānd-and.* (*sākit; sākin.*)

---

* Kettledrum, *nakkāra.*
Bell, *jaras.*
Four-stringed instrument, *rabāb.*
Trumpet, *karnā,e; karnā; surnā; būk; fīr.*
Harp, *chang; barbat.*
Guitar *sitār.*
Flute, *nai.*

MUTUAL—This will be for our mutual benefit —*īn (fā,ida,i ṭarafain) khwāhad būd.* (*mufīd i jānibain* )

## N.

NAKED—In parts of Persia little children are accustomed to go naked —*dar ba'ze nawāhī e fārs tiflagān (ba gashtan dar hālat-i-barhanagī mu'tād and)* (*'ādat i-gashtan dar hālat-i 'uryat dārand, 'uryān mī-bāshand* )

NAME—This vessel's name is the Zuleika —*ism-i īn jahāz zulaikhā ast* Or, *īn jahāz zulaikhā nām dārad* Or, *badīn jahāz zulaikhā nām dāda and* Or, *īn jahāz musammā ba ism-i zulaikhā ast* Or, *īn jahāz ba zulaikhā mausūm gashta ast*

NATION—All the people of this nation speak his praise —*har kaum-i īn mulk ta'rīf-i-o mī-kunand* Or, *sair-i-'awāmmu-n-nās-i-īn balād khutba,e tahsīn ba nām-ash mī-khwānand*

NATURE—The tiger is fierce by nature —*sher az* (*sarisht*)[1] (*muhībb*)[2] *ast* [1](*zāt jibillat* ) [2](*tund mizāj, shadīd* )

NAUGHTY—She is a naughty girl —*ān dukhtarak (sharīr) ast* (*shokh-chashm* )

NAVIGATION—Have you learnt navigation?—*shumā mallāhī (āmokhta ed)?* (*yād girifta ed* )

NECESSARY—It is not anyways necessary that you should go there —*ba hech wajh (zarūr nīst) ki shumā ān jā bi-raved* (*lāzim* or *wājib nayāyad* )

NEED—I have need of your assistance —*ba madad-i shumā (muhtāj) hastam* (*hājat* or *ihtiyāj dāram* ) Or, *marā imdād i-shumā zarūr ast*

NEEDFUL—It is absolutely needful that I should go —*ihtiyāj mahz ast ki man ān jā bi-ravam* Or, *raftan i-man az jumla,e zarūriyāt ast*

NEGLECT—This is owing to your neglect —*az ihmāl-i-shumā īn ba zuhūr āmada ast.* Or, *az taghāful i-shumā īn wāki' shuda ast* Or, *az be-khabarī,e shumā īn ba wukū' rasīda ast* Or, *az (tahāwun) i-shumā īn ba man-*

pabr e shuhūl īmuda ast (gāh flat musāhilat musā mahat tasāhil)

NEGLIGENT—They are idle and negligent.—ishān (sust wa ghāfil) and (kāhil wa kāhil lāg l wa muhmal mutaghāfil wa musāhil.) Or ishān sust wa ghāfil mī (warzand) (kunand.)

NEIGHBOUR—He is a neighbour of mine —o (hamsāya) e man ast (yār yār ham-diwār ham jawār Or o (muttasil) i khāna e man mutawakkif ast (karīb)

NEIGHBOURHOOD—He lives in this neighbourhood —o dar īn hama yagī (sukūnat) dāra l. (maskan) Or o dar īn kurb (mukīm) ast (sakin mutawakkif sakūnat pazīr)

NEXT—We will go there next month.—mā māh-i āyanda ān jā khwāham raft

NIB—I have broken the nib of my pen.—(sabīn) i kalam i khud shikasta am (nok sar fāk nesh dam)

NIPPED—I nipped my fingers with the pincers.—angushthā,e khud-rā ba mink'āsh afshurdam.

NOISE—I cannot bear so much noise.—man tākat i īn chunīn ghaughā na mī-tawānam āward Or man takammul i-chunīn (mashghala) na mī tawānam kard (shaghf ghalghala shor wa ghul ghulghul) Or īn chunīn ghul-ghadar rā mutahammil na mī-tawānam shud.

NONSENSE—What they say is all nonsense.—ānchi mī goyand hama (wāhiyāt) ast. (yāwa go ī behūda-go ī.) Or ishān sukhan-i-ikhtilāt mī-goyand.

NONSUITED—The plaintiff was nonsuited —mukaddama i mudda'ī (khārij) shud. (nā manzūr)

NOTHING—He asked, but I gave him nothing —o khwāst wa lekin pashīze na dīdam

NUMB—My fingers are numb with cold.—az sarmā angushthā,e man (khushk) shuda and (ghair i-hiss wa jumbish.)

NUMBER—What number of persons were present —chand nafar hāzir būdand ?

NUMEROUS—There are numerous errors in your writing.—*dar nawishta,e shumā bisiyār ghalathā and*

NURSE—They took with them their little child and its nurse—*eshān tifl-i-kūchak-i-khud bā ma' dāya ham-rāh-i-khud-i-shān burdand*

NURTURED—He was delicately nurtured—*o mutana''im būd wa sāya parwarda* Or, *dar ni'mat wa rāhat wa āsā,ish aukāt guzrānīd*

## O.

OARS—How can the boatmen row without oars?—*baghair az (halīsahā)*[1] *chigūna (halīsa-zanān)*[2] *kashīdan mī-tawānand?* [1](*khāda, jafdāk, majzāf, mikzāf*) [2](*mallāhān*)

OATH—In a court it is usual for witnesses to take an oath—*ma'mūl ast ki gawāhān hasbu-l-kānūn dar 'adālat kasam bi-khurand* Or, *dar 'adālat hasbu-l-ma'mūl shāhidān saugand mī-khurand*

OBEDIENCE—You should pay obedience to his orders—*munāsib ast ki (mutāba'at)-i-hukm-i-o bi-kuned* (*itā at, tā at, mutāwa'at, inkiyād*) Or, *munāsib ast ki shumā (mutī')-i-hukm-i-o bi-bāshed* (*farmān-bardār, mutābi', tābi'*) Or, *wājib ast ki shumā bar khatt-i-farmān-ash sar-i-khud bi-nihed*

OBEDIENT—Good children are obedient to their parents and obliging to every one—*farzandān-i-arjmand tābi'-i wāli dain-i-khud wa ba hama kas (mutawāzi') mī bāshand* (*nawāzish-numā, khalīk, adab wa azurm numā*)

OBEY—I must obey his orders—*marā bāyad ki hukm-ash ba jābiyāram* Or, *marā bāyad ki ('ubūdiyat)-i-hukm-i-o bi kunam* * (*tā'at*)

OBJECT—What was the object of your going there?—*gharaz i raftan-i-shumā dar ān jā chi būd?*

---

* *'ubūdiyat* is used to express obedience to God.

OFFENDING—I cannot think of thus offending him —*man na mī-khwāham ki o-rā īn chunīn (nā-khūsh) sāzam (ranja-khātir, dil-āzurda, taghyīz)* Or, *marā pasand nīst ki mūjib-i-āzār-i-khātir-ash shavam*

OFFERED—Had I known this before, I should have offered you my services —*agar kabl az īn īn amr-rā mī-dānistam barā,e imdād-i-shumā hāzir būdame*

OFFICE—I am going to Mr ——'s office —*ba daftar-khāna,e fulān sāhib mī-ravam*

OFFICER—He is a European officer —*o sarhange az ahl-i-farang ast* [Civil officer, *'uhda-dār, mansab dār, 'amal-dār*, military officer, *sipah-sālār, sardār*]

OLD—Once upon a time an old man and an old woman went to the forest to gather sticks —*būre az barā,e jam' kardan-i-hezum pīr-marde wa pīr-zane dar besha raftand* [Old man, *fartūt, mard-i-kuhn-sāl, mard-i-sāl-khurda*, old woman, *fartūta, 'ajūr, zan-i-kuhn-sāl, zan-i-sāl-khurda*]

OMISSION—There is some omission in copying —*dar nakl kardan-i-īn chīze mānda ast* Or, *dar sawād kardan-i-īn chīze (faro guzāsht) shuda ast. (tark, imhāl karda)*

OMITTED—I omitted to mention that.—*man farāmosh kardam ki ān sukhan bi-goyam*

OMNIPOTENT—God is omnipotent and omnipresent.—*Khudā (kādir wa har jā hāzir) ast (kirdayār wa dar hama gāh)*

OPERATE—How does this medicine operate?—*īn dārū chigūna (asar mī-kunad)? (tāsīr mī kunad, asar* or *tāsīr dārad)*

OPINION—What opinion do you form on this subject?—*ba nazdīk-i-shumā dar bāb-i-īn chi maslahat mī bāshad?* Or, *dar bāb-i īn chi (kiyās mī-kuned)? (rā,e mī-dāred)* Or, *dar tarāzū,e 'akl-i-shumā īn amr chi vazn dārad?*

OPPOSITE—His house is opposite to mine —*makām ash (mukābil) i-khāna,e man ast (muhāzī, rū-ba-rū, mu-vāzī, mutakābil)*

OPPOSITION—He has met with much opposition —*bado mukhālifat-i bisiyār (rū,e dāda) ast (rukh namūda*

ī (l shuda la guhūr āmada) Or lis yār marlumīn bado (ta arruz) karda and tilkhilāf ta ārruz bh laf)

Oranges—I have brought some oranges—man kadre narangī (āwarda am). (kharīda āwarda am)

Orator—He is celebrated as an orator—o faṣīh-e mashhūr ast Or o sukhan parda.e ma r f ast

Order—This is an order for a hundred rupees—in ī rīla ast az ṣad rūpya Or in pa l rūpaya-rā kāghaz-tar ast

Order—This school is without order—in maktab be-(tartīb) ast (inti ām ralṭ o ṣabṭ)

Ordered—I have ordered the goods to be got ready—man dar bāb-i (amāda) kardan i-ajnās hukm karda am (muhaiyā taiyār musta ul)

Oriental—He was well versed in oriental literature.—az ilm i-mashriki khūb wāķif būd

Origin—Do you know the origin of this saying?—(aṣl)-i in kalima mī-dānī? (manshā bunyād mabdā)

Original—This is not the original writing—in tahrīr (aṣlī) nīst (aṣlī aini) Or in aṣl nīst saurād ast

Ornaments—They wear different kinds of ornaments.—eshān (zewarhā),e kism ba kism mī poshand (ḥulīhā farāzhā) Or esh īn pīrāya,e ṭaraḥ ba ṭarah (dar bar) mī kunand. (bar badan)

Orphans—These children are orphans—in aṭfāl yatīm and (fatherless and motherless). Or in farzandān yasīr and (motherless only)

Overcome—We cannot overcome the enemy—mā bar dushman (ghālib shudan) na mī-tawānem (ghālib āmadan dastyāftan) Or mā (bar dushman ghāliba) na mī-tawānem kard. (dushman rā maghlūb or fatḥ)

Overflowed—The river has overflowed its banks.—āb-i nahr (az kināra bālā) āmada ast. (ba tughyān ba sailāb) Or āb-i daryā sail rawān būda ast.

Overlook—It is better that you overlook his offence.—īn bihtar ast ki (az khaṭā e o chashm poshī bi farmāyed) (az taķṣīr-ash dar guzared ṣumbash bi-bakhshed kuṣūr i-o-rā ma'āf bi-kuned)

OVERSET—A sudden gust of wind overset the boat —*yak bād gī ṭapāncha,e bād safīna-rā bar gardānīd* Or, *yak-ā yak nafhat-i-bād kishtī-rā (wāzh-gūn) kard (nigūn, munkalib, wāzh-gūna)*
OXEN—Whose oxen are these?—*īn muwāshīyān az ān-i-kīst?*

## P.

PACKET—I have received a packet from Isfahan —*az isfahān ba chāparī kharīta,e khuṭūt (ba dast-i-man rasīda ast) (yāfta am)*
PAGE—In what page of the book does the word occur?—*dar kudām safha,e kitāb ān lafẓ (mī-āyad)? (wāki' mi shavad)*
PAINT—Where did you get this paint?—*āyā az kujā īn rang (gīl)-i-shumā āmad? (ba dast)*
PAINTER—In former times, there lived in China a celebrated painter, by name Mānī —*dar zamān-i-salf nakkāshe-mashhūr dar mulk-i-chīn būd ba nām mānī* Or, *dar zamān i sābik (musauwīre) ma'rūf dar diyār-i-chīn sukūnat dāsht ki nām ash mānī būd (sūrat gare, nakkash-pardāze, timsāl-gare)*
PALE—He became pale through fear (*literally* yellow)—*o az khauf zard shud*
PAMPHLET—Have you read that pamphlet?—*ān risāla (khwānda ed)? (muṭā'ala karda ed, mulahiẓa karda ed)*
PANES—There are ten panes of glass in this window —*dar īn ghurfa dah (fard)-i-shīsha ast (khāna)*
PARCEL—I have forwarded to him the parcel —*bado (bukcha) irsāl karda am (basta, dasta)*
PARDON—Sir, I beg your pardon —*sāhibā mara (mu'āf bi-farmāyed) (ma'zūr bi-dāred, 'afw bi-kuned, bi-yāmurzed*)* Or, *sāhibā ṭālib-i-maghfirat i-shumā hastam* Or, *sāhibā jā,e ma'zarat marā bi-dihed* Or, *sāhibā az*

* *āmurzīdan* applies to seeking for forgiveness from God only.

*takṣīr i mā mārā dar guzared.* Or *ai ṣāḥib bar man bi bakhsh hed* Or *ṣāḥibā (ugram bi-niked).* (*marā bakhil ti kuned marā bakhl bi-kuned.*)

PARENTS—He said that his parents had given him leave to do so.—*o guft ki wālidain i man ijāzat i kardan i-chunin kār dāda būdand.*

PARTAKE—I invited him to partake of some fruit but he would not.—*man o-rā ba tanāwul kardan i kadre mewa da wat namūdam wa lekin o (mbūr kard).* (*ai ī or ustiknāf* or *kabūl na kard sar bāz zad*) Or *man o-rā ba sharik shudan-i ṭa'ām da wat dādam wa lekin o i rūz kard*

PARTIALITY—We ought not to show partiality in our judgment.—*mārā bāyad ki dar inṣāf (ṭarafdāri,e kase na kunem).* (*ṭaraf-i-kase na gīrem*)

PARTICULAR—I find I am mistaken in this particular.—*ba (mafhūm)-am mi-rasad ki dar in nukta ghalaṭ khurda am (fahm)* Or *ma lūm-am mi-sharad ki dar in dakīka sahw karda am*

PARTNER—He is a partner in the house of Hājī Hassan and Brothers—*o dar jamā'at i hājī hassan wa barādarān (sharīke) ast.* (*mushārik*)

PARTY—Each of them favours his own party.—*har yak az eshān ṭarafdāri,e farīk i-khud mi-kunad.* Or *har yak az eshān hawādār i-(farīk) i-khud mi-bāshad.* (*ahl-i-tashāwar*)

PASS—Have you got a pass for these goods?—*a barā,e in asbāb (khaṭṭ i rāh-dāri) ye dāred?* (*rawāna*)

PASS—This coin does not pass in Persia.—*in arb dar īrān (murawwaj) nist.* (*rawāin rā ij*) Or *in sikka rā dar fārs rawāj nist.*

PASSED—He passed by him.—*bar o guẓar kard.* Or *az o guẓasht.*

PASSED—He passed that way.—*o-rā guẓar bar ān rah ufṭād*

PASSAGE—A river intercepted their passage.—*nahre a gīn bar guẓar i-eshān ufṭād.* Or *jū,e āb-i-buzurg bar mamarr-i-eshān padīd āmad*

PASSENGERS—That ship brought many passengers.—*ān*

*jahāz bisiyār ma'barān āward* Or, *dar ān jahāz musāfirān-i kasīr āmadand*

PASSION—One ought never to be in a passion—*bāyad ki kase dar (ghaiz) nayāyad* (*ghussa, khashm, tashaddud, taghaiyur*)

PASSPORT—He has obtained a passport to go to Tabrīz—*az barā,e raftan ba tabrīz (parwāna,e rāhdārī) hāsil karda ast* (*sunnad-i-rāh dārī, guzar-nāma, barāt i-zimmat*)

PATH—This path leads to the village—*ba dih īn rāh (sar mī-kashad)* (*sar mī dihad, mī-ravad*)

PATIENCE—It becomes us to exercise patience in adversity—*mārā bāyad ki dar musībat (sabr) ikhtiyār bi-namāyem* (*burdbārī, sabūrī, shikeb*) Or, *bāyad ki mā dar āfat tahammul bi-kunem*

PATIENT—They are patient and peaceable—*eshān (sābir wa mulā,im) and* (*salīm wa halīm, muhtamil wa salāh-andesh*)

PATRONIZES—He patronizes whatever tends to the welfare of the country—*dar amre ki mūjib i-bihbūdī,e mulk būda bāshad har chi tamāmtar sā'ī mī-kunad*

PATTERN—You must give me a pattern to work by—*bāyad ki ba man yak (namūna,e) bi-dihed ki badān kār bi-kunam* (*inmūdaje*)

PAUSE—In reading, you ought to pause where there is a stop—*bāyad ki dar khwāndan (wakf) rā nigāh bi-dāred* (*jā,e sukūt*)

PAY—I have had a month's pay beforehand—*man muwājib i yak māh peshgī girifta am*

PAYS—He is a very just man, he pays all his debts—*o ādam i bisiyār (diyānat dār) ast kurzāt-i-khud-rā adā mī-kunad* (*munsif-mizāj, i,mān-dār*)

PECUNIARY—He will have only pecuniary loss—*nuksān-ash fakat dar nakd khwāhad shud*

PEEP—The windows are so small, one can but just peep through them—*ghurfahā īn kadar tang and ki kase fakat ?amah mī-tawānad zad)* (*jamāsh mī tawānad kard*)

PERMIT—Bring a permit for these goods—*ba jihat-i bar dāshtan i īn asbāb (rawāna), e biyār?* (*parwāna, ijāzat nāma*)

PERMIT—Will you permit me to walk a little in your garden—*marā izn khwāhed dād ki sā'ate dar bāgh i shumā (sair) kunam* (*tamāsha, tafarruh, siyāhat*)

PERPETUAL—There is a perpetual flux and reflux—*'ala-d dawām madd o jazr i āb-i-bahr ast*

PERPLEXED—I am much perplexed in this business—*dar īn mu'āmala bisiyār (mutaraddid) am* (*muztarib, parāganda, mushawwish, hairān*) Or, *dar īn 'amal man dar mazīk-i 'ukda hastam*

PERSUASION—I have done this deed through his persuasion—*(az targhīb)-ash īn kār karda am* (*ba tahrīs, ba tahrīk*)

PERTINENT—His answers are pertinent—*jawābhā,e o (shāyista) and* (*sazāwār, muwāfik, mustaujib, munāsib*)

PETITION—You must make a petition to the merchants—*bāyad ki saudāgarān-rā ('arz-i-hāl) bi-kuned* (*'arzdāsht, 'arīza, 'arzī*)

PHIAL—Have you a phial for the medicine?—*barā,e dārū nigāh dāshtan shīsha'e dāred?*

PHRASE—This phrase is very common—*īn (kalima) bisiyār 'āmm ast* (*'ibārat, mustalah, jumla*)

PHYSIC—I am not fond of taking physic—*man dawā giriftan (pasand) na dāram* (*dost*) Or, *man shā,ik i-dawā khurdan nayam*

PHYSICIAN—Do you know what physician visits him?—*shumā mī-dāned kudām tabīb mulākāt az barā,e mu'ālaja,e o mī kunad?*

PIECE—Give me a small piece of paper—*marā (tikka),e kāghaz bi-dih* (*pāra, reza, kata', ruk'at*)

PIETY—He is a person of great piety—*o sāhib-i-(parsā,ī) ast* (*karāmat, ittikā, salāhiyat, takwa*) Or, *o yake az (sulhā) ast* (*abrār*) Or, *tarīk-i-ān kas zikr wa shukr wa khidmat wa tā'at wa isār, wa kinā'at wa tauhīd wa*

PLANE—Smooth this board with a plane —*īn takhta e rā ba randa (sāf) bi kun (musattah, tastīh)*

PLANKS—Are these planks for sale?—*āyā īn takhtahā (farokhtanī) and (māl-i farokht, jins-i-bai')*

PLASTERED—The inside walls are plastered with lime—*dīwārān andarūn-i-khāna ba khamīr-i-āhak (astarkārī shuda ast) (kāh-gil shuda ast, andūrida and)*

PLAY—We have now no time to play —*mārā ilhāl fursat-i-bāzī nīst* Or, *mā aknūn fursat-i-bāzī na dārem*

PLEASED—If he had informed me of this before, I should have been better pleased —*agar o pesh az īn marā khabar mī-dād man ziyādatar (khūshnūd) būdame (masrūr, khurram, khūrsand, khūsh-wakt)*

PLEDGE—I pledge my word to act in this manner —*('ahd o paimān) mī-kunam ki īn chunīn khwāham kard (ikrār)* Or, *ba adā,e īn kār kaul mī-kunam*

PLENTIFUL—This kind of fruit is plentiful —*īn kism-i-mewa ba kasrat ast*

PLOUGH—I have an excellent plough and one pair of oxen —*(kulba)*[1]*,e bisiyār khūb (nazd-i-man)*[2] *ast wa yak juft-i-gāw* [1]*(shiyār, fadān)* [2]*(dāram)*

PLOUGH—When the rains arrive, I shall plough this field —*wakte ki bārish khwāhad shud (bar īn zamīn kulba-rānī) khwāham kard (zamīn-rā tīmār* or *falāhat* or *kars* or *shiyār)* Or, *ba mausim-i bārish īn zamīn khwāham shiyārīd*

POET—He is a poet, have you seen his last poem?—*o shā'ire ast shi'r-i-ākhirīn-ash (mutāla'a karda ed)? (ba mutāla'a āwarda ed)*

POINT—This needle has no point —*īn sūzan nok na dārad* [eye, *sūfār*]

POINT—She has been at the point of death —*ān sāhiba karību-l marg būda ast.* Or, *ān bānū dar hālat-i-niza' būda ast* Or, *jān-i-ān khānam ba lab rasīda būd* Or, *az nafs-i-ān khātūn ramake mānda būd*

POINTED —Had you asked, I could have pointed out to you

*(āsār)-i-khashm dar harakāt wa sukanāt-ash paidā āmad. (ātash, tāb)*

Pot—What is there in this earthen pot?—*dar īn zarf i-sifālīn chīst?* [metallic, *filizzī*]

Poverty—Though in great poverty she is happy —*agarchi ān zan dar (falākat) i shadīd uftāda ast khūsh mī-bāshad (muflisī, iflās, fakr, nā-dārī, tang-dastī, tahī-dastī)*

Power—It is beyond my power to understand this.—*(iktidār)-i-fahmīdan-i-īn na dāram (kuwat, tākat, takwiyat, kudrat, makdūr, majāl, isti'dād)* Or, *az hīta,e fahm-am berūn ast ki īn amr-rā bi-fahmam*

Practicable—What you purpose, I think, is not practicable —*ānchi irāda dāred ba rā,eyam ghair-mumkin ast*

Practice—Whence arose this practice?—*az kujā īn ('ādat paidā shud) (rasm bar khāst, dastūr sar bar āward)*

Practitioner—He is an effective practitioner, and a competent physician —*o jarrāh i-kāmil ast wa tabīb-i (hāzik) (zarīj)* Or, *o ba zewār-i-jarrāhī arāsta ast wa ba huliya,e tabībī pairāsta*

Praise—We ought not to praise the undeserving—*na bāyad ki mā (badān-rā madh) bi-kunem (sharīrān-rā tahsīn wa afrīn wa sitā,ish wa istihsān)* Or, *mārā na bāyad ki bar (shanī'ān) zabān-i-sanā bi-kushāyem (fāhishān; mufsidān, fāsidān, fājirān, bad ma'ashān, mudbirān, fāsikān)*

Precarious—Her health is very precarious —*mizāj-i ān khānam bisiyār (nā-kā,im) ast (nā-mukarrar, nā-mustamir, nā-mustakill, 'alīl, be-kiyām, be-sabāt, ghair-i-mutasābit)*

Precepts—In the book which you gave me are many excellent precepts —*kitābe ki ba man dāded dar ān bisiyār (ahkām)-i-afzal and (nasīhat,* pl *nasā,ih, pand, andarz)*

Predict—We cannot predict what will happen on the morrow —*mā pesh na mī tawānem guft ki farda chi (rū e khwāhad dād) (khwāhad uftād, ba zuhūr khwāhad āmad)*

Prediction—Your prediction has been fulfilled —*pesh-go,ī,e*

*shumā ba anjām rasīda ast* Or *khabar-i-ghaib-i shumā sar anjām yāfta ast.* Or *ghaib-go'ī,e shumā tamām shuda ast*

PREFER—I prefer your house to my own.—*man khāna,e shumā az khāna,e khud bihtar mī-dānam* Or *man khāna,e shumā-rā bar khāna,e khud (tarjīh mī-diham). (ikhtiyār mī-kunam mī guzīnam)* Or *man khāna,e shumā rā ba khāna,e khud dar khūbī mukaddam mī-dāram*

PREFERABLE—Which of these two is preferable?—*az īn har dū tā kudām pasandīda-tar ast?*

PREJUDICE—We ought to get rid of prejudice.—*mārā bāyad ki (ta'assub rā bi-guzārem). (az rā,e be dānish wa ti fakhkur bi-rahem az fikr i-be-khatar wa taftīsh ishtirāk bi kunem.)*

PREMIUM—He received a premium of 100 tūman.—*o yak sad tūmān ba tarīk-i in'ām yāft*

PREPARING—They are preparing to go to England.—*ishān barā,e raftan i-wilāyat (taiyārī) mī-kunand (tahaiyat ta biyat.)*

PREPARED—He prepared his speech.—*o paitch i sukhan i-khud (kard). (pardākht.)*

PRESCRIPTION—The doctor wrote this prescription.—*tabīb īn nuskha-rā nawisht*

PRESENCE—He said so in my presence.—*badīn taur (rū-ba rū,e man) guft. (bā wujūd-i ishār i-man dar muwājhat i-man.)*

PRESENT—The Amir of Samarcand sent this elephant to the Governor-General as a present.—*amīr-i-samarkand ba taur i-(tuhfa) īn pīl barā,e farmān-farmā mursil sākht (hadiya saughāt pesh-kash.)*

PRESERVED—By your kindness my life was preserved.—*ba ināyat i-shumā jān-am (mahfūz) mānd. (ba salāmat makrūn maṣūn.)*

PRESERVES—Are you fond of preserves?—*(murabba)hā rā pasand dāred? (ma'jūn angubīna.)*

PRESIDENT—Who is the president of that society?—*kudām*

*kas dar ān (majlis mīr-i-majlis) ast?* (*anjumān sarwar, jamā'at ra'īsu l-majlis*.)

PRESUME—I presume, sir, you have lately arrived in this country.—*ai āghā mazinna dāram ki shumā tāza dar īn diyār wārid shuda ed.*

PREVAIL—I could not prevail upon him to remain here longer.—(*o rā bar īn na tawānistam dāsht*) *ki dar īn jā ziyāda tawakkuf kunad.* (*o rā tahrīk* or *targhīb* or *tahrīs na tawānistam kard*.)

PREVALENT—This disorder is at present very prevalent.—*īn marz ilhāl bisiyār* (*ghālib ast*) (*mastulī ast, ghāliba dārad*.)

PREVENTED—I thought you might have prevented their going away.—*gumān dāshtam ki shumā eshān rā az bar gardīdan man' mī tawānisted kard.*

PREVIOUS—You went previous to my arrival.—*shumā kabl az āmadan-i man* (*rawāna shuded*) (*rah gurā shuded, rū ba rāh nihāded*.)

PRICE—What is the price of this? Is that really the market-price (or price-current)?—*kīmat-i īn shai chīst? āyā fi l wāki' nirkh-i-bāzār hamīn ast?*

PRIDE—We ought to shun pride.—*bāyad ki mā az gharūr* (*bi-parhezem*) (*ijtināb* or *tajannub bi namāyem, ihtirāz bi-kunem*.) Or, *bāyad ki mā* (*khayāl-i far'ūnī*) *az sar bi-kashem.* (*kibr, takabbur, nakhwat, 'ujub, pindār istighnā,ī*.)

PRINCIPAL—Who is the principal in the business?—*dar īn mu'āmala kudām kas* (*mukhtār ast?* (*madāru-l muhām*.)

PRINTED—The book will shortly be printed.—*kitāb 'an karīb matbū' khwāhad shud.*

PRIVATE—They held a private conversation.—*eshān sukhan i-(makhfī) kardand.* (*ba tanhā,ī, ikhfā, khufiya, khafī, pinhān*.)

PROBABILITY—Is there a probability of my seeing him?—*āyā* (*ihtimāl dārad*) *ki man o rā bi-bīnam.* (*aghlab ast*.)

PROBABLE—That is not at all probable.—*ān bi-l-kull* (*ihtimāl na dārad*) (*mutahammil nīst*.)

*masla dar har jā (murawwaj ast)* (*rawāj dārad; ifāza karda shuda ast, shā,i' shuda ast*)

PROPER—Do you conceive this to be proper?—*āyā shumā mī-fahmed ki īn (munāsib) ast?* (*ba jā, ḥalāl, durust*)

PROPORTION—You will have your proportion of profits—*shumā az manāfi' (hissa),e tamām khwahed yāft* (*bahra, kismat*)

PROPOSE—I propose that we share the loss between us—*man mī-goyam ki ānchi nuksān mī shavad dar ān mā har dū (mushtarik em)* (*sharīk mī-bāshem, sharākat dārem*)

PROSECUTE—Will you prosecute him before the judge for his offence?—*barā,e khatā,e o shumā bar o ba kāzī nālish khwāhed kard?*

PROSPERITY—He is now in great prosperity—*o dar īn rozhā (bakhtī-yāwar) dārad* (*nasīb-i-kāmil, tāli'-i-maimūn, bakht-i-humāyūn, chashm-i-daulat bedār*)

PROSPEROUS—His affairs are now very prosperous—*ilhāl umūr-ash rū ba tarakkī mī-nihad* Or, *ilhāl ba murād-i-khud kām-rān ast* Or, *aknūn mahbūb-i-matlūb ba o rukh mī-namāyad* Or, *o ilhāl (bakhtiyār) ast* (*nairūmand, bahramand, bar-khurdār, sa'ādatmand, farkhanda-fāl*)

PROSPERS—In whatever he undertakes he prospers—*ānchi ki mī-kunad, dar ān (kām-yāb) mī-shavad* (*firūzmand, fathmand*)

PROTECT—It is a prince's glory to protect his people—*fakhr-i-shāh-zāda īn ast ki ra'iyat-i-khud-rā (ba hifāzat dārad)* (*hifāzat* or *hirāsat* or *nigāhdāsht kunad*) Or, *jāh o jalāl-i-pādshāh-zāda īn ast ki (dar bāb-i-ra'iyat-i-khud tarīk-i-muhāfizat mar'ī dārad)* (*ba nigāhbānī,e r'āyā,e khud miyān-i-murākibat bi bandad*)

PROTECTION—They fled to the king for protection—*ba nazd-i shāh barā,e panāh (rū ba firār nihādand)* (*dar gurekhtand*)

PROUD—They who are proud have little sense—*kasāne ki (maghrūr and kam 'akl and)* (*gharūr dar sar dārand akl kam dārand*)

PROVE—I can prove this to be true—*man sābit mī-tawānam*

*bard ki in sakht ast* Or *man ke aql ti mi-kunam rast-wid ki in durust ast.*

PROVERB—This is a common proverb.—*In masale mashhūr ast.*

PROVIDED—Being in service all the time have you n t provided for your family?—*Iyā in kadar-i umr dar naukari guzrānided wa lekin ba jihat-i aiyāl wa atfāl i khud chīze jam na karded!*

PROVIDENCE—Provi lence directs all things —*Kudrat i rizāk bar hama chīz (jārī) ast (muhīt dā ir)* Or *parwardigār bar hama makhlūkāt kudrat mī-kunad.*

PROVINCE—This di ease affects the whole province —*In marz dar tamām diyār (ishtidād dārad). (shiddat dārad muntashir ast ghalba dārad)*

PROVISION—Make provision for your journey.—*barā,e safar i khud (tosha,e rāh taiyār) bi-kun. (zā l i-rāh āmāda)*

PROVOKE—He does everything he can to provoke me —*o har kadar ki mī tawānad marā (ba ghussa mī-ārad). (ba khashm o ba ghaiz mī-ārad; ātash-i-khashm mī-afro ad.)*

PRUDENT—She is a wise and prudent woman —*ān zan dānā wa dūr-andesh ast* Or *ān zan (rā,e munīr) wa fikr i-dūr-andesh dārad (rā e sā ib akl roshan; rā,e baizā wa akl i nūrānī.)*

PULL—We must pull the boat along with a rope —*bāyad ki mā ba rasane kishtī rā bi-kashem.*

PULSE—Let me feel your pulse —*nabz i khud marā ihsās kardan bi-dihed.* Or *bi-guzāred ki nabz i-shumā-rā ihsās bi-namāyam.*

PUNISHED—You may expect to be punished for this.—*muntazir bāshed ki dar īn amr (ba anwā,e azāb wa ikāl muazzab khwāhed gardīd). (sharbat i-siyāsat khwāhed chashīd)*

PUPIL—I am reading a dialogue between a pupil and his preceptor —*su,āl o jawāb ki mā bain i ustād wa shāgird ba wukū rasīd mī khwānam*

PURCHASED—If I had had sufficient money I should have purchased the house —*agar pūl (ba kifāyat mī-dāshtam)*

*khāna kharīdame* (*iktifā mī kard, kifāyat mī-kard, kāfī mī-shud*)

PURCHASERS—There were few purchasers—*mushtarīyān bisiyār kam būdand*

PURIFIED—Can you inform me how the heart may be purified?—*shumā mī-tawāned guft ki chigūna dil pāk mī-tawānad shud?*

PURPOSE—I purpose to consider this subject—*dar dil-i-khudam* (*kasd*)[1] *karda am ki* (*tajwīz*)[2]*-i-īn mukaddama bi-kunam* [1](*'azm, khiyāl, nīyat, 'azīmat*) [2](*tahkīk, tajassus, taftīsh, tafahhus*)

PURPOSE—For what purpose do you do this?—*az barā,e chi kār īn-rā mī-sāzed?*

PURSE—He found a purse with five ashrafīs in it—*kīsa,e* (*panj*) *ashrafī yāft* (*bā panj*)

PURSUED—Our soldiers pursued the enemy sixty miles—*'askarīyān-i-mā tā ba shast mīl dar* (*pai,e*)[1] *dushman* (*raftand*)[2] [1](*'akab, kafā,e, ta'akkub*) [2](*uftādand*) Or, *lashkarīyān-i-mā tā ba shast mīl* (*ta'akkub*)*-i-dushman kardand* (*ta'ākkub*)

PURSUIT—Your pursuit of pleasure is fruitless—(*'aish jū,ī*)*e shumā befā,ida ast* (*rāhat-talabī*)

PUT—He put all his savings into the bank—*hama bakāyā e khud-rā dar sarrāf-khāna* (*amānat guzāsht*) (*amānat kard, wadī'at nihād, taudī' sākht, īdā' kard*)

## Q

QUALIFICATIONS—He has many good qualifications—*o* (*liyākat-i-pasandīda*) *bisiyār dārad* (*fazal-i-kamāl, ausāf-i-ahsān, ausāf-i-hamīda, tausīfāt-i-taiyab, shamā,il-i-neko, khisālāt-i-khūb, sīrathā,e khūsh*)

QUALIFIED—Are you qualified to do this work?—*shumā* (*kābil*)*-i-adā,e īn kār hasted?* (*sazāwār*)

QUALITY—Of what quality is this cloth?—*īn pārcha az kudām kism ast?* Or, *īn kirbās kudām nau' dārad?*

QUANTITY—What quantity do you wi h for?—chi (kadar) mī khwāhed! (mikdār andāza.)

QUARRELS—They appear to be fon l of quarrels.—(ma'lum mī-sharad) ki mail ba khatkhasha dārand. (ba tajrumir mī āyad.)

QUARREL—Why do you quarrel one with another?—(cirā mā bain i yak-dīgar char l lar pā) mī-kuned! (mundāzsha bāham dīgar charl.)

QUARTO—Is the work printed in folio, quarto, octavo, or duodecimo?—Iu le ba i mīlar andāza e safha matbū shuda ast yā dū warkī yā chahār warkī yā si warkī!

QUEEN—The king and queen were both present.—malik wa malika har dū dar ān jā hāzir būdand

QUENCH—Take some water to quench your thirst.—ba jihat i-(in) fā,e dāfa i ushn igī) kadre āb bi khur (dafa i-atsh minhal-i atsh)

QUICK—That vessel came quick.—ān jahāz ba (ajlat)-i tamam āmad. (sur at)

QUICKEN—We must quicken our pace if we wish to arrive there this evening—agar dar ān jā imshab rasīdan mī khwāhem lāzim ast ki (qam ba shitāb bi )nihem (kadam ba ajlat bi kadam bi sur at bi kadam sust na pā e bali na pā,e kund na)

QUILL—Give me a quill and a quire of paper—yak kalam-i-par wa dasta e kāghaz ba man ināyat bi-farmāyed

QUIT—When do you mean to quit this house?—irāda,e (khālī kardan i)-īn khāna kai dāred! (guzāshtan i nakl az.)

QUOTATION—This is a quotation from some other book—īn muntakhkhibe ast az kitābe dīgar Or īn intikhāb-i kitābe dīgar ast.

## R.

RAGS—Paper is made of rags.—kāghaz az (latta)hā sākhta mī-sharad. (pārcha jina khirka khazfarat parnāla)

RAILS—Some of the garden rails are broken—kadre kinār,e

*bārah-i-bāgh shikasta shuda ast* (*dar bazīn; darā bazun, hulkus, jaflak, hadūd-i-chūbīn, hudd-i-chūbīn*)

RAINS—It rains very fast—*bārān ba ifrāṭ mī-bārad*

RAISINS—Are you fond of raisins?—*ba kishmish (mail dāred)?* (*mā,il mī-bāshed*) Or, *kishmish dost dāred?*

RANK—What is his rank in the army?—*dar 'askar kudām 'uhda dārad?*

RAPID—The stream is very rapid in the rainy season—*dar aiyām-i-bārish (sail)-i-nahr tamām sarī' ast* (*ijrā, rawānagī,e āb*)

RARE—This is a very rare plant—*īn nihāle ast bisiyār (shigarf)* (*ajūba*)

RASH—He is very rash in his conduct—*o dar kardār-i-khud bisiyār (ta'jīl mī-kunad)* (*mutahauwir* or *shitābanda mī-bāshad*)

RASCAL—He is a great rascal—*o yake az ahl-i-fasād-i-'azīm ast* Or, *o (fāside buzurg) ast* (*tabāh-kāre buzurg, khabīse rajīm, lawande kabīr, rinde kharāb, khafrake kalān*)

RATE—At what rate do you buy this cloth?—*ba kudām nirkh īn pārcha-rā mī-khared?*

RAW—It is not good to eat rice raw—*birinj-i-khām khurdan khūb nīst*

REACH—I cannot reach so high—*ba īn kadar-i-bulandī na mī-tawānam rasīd*

READS—He reads eight or ten hours every day—*har roz hasht yā dah sā'at mī-khwānad*

READY—Sir, the carriage is ready—*ṣāhibā kāliska taiyār ast*

REAL—This is all real, not show merely—*īn hama haḳīkī na mijāzī ast* Or, *īn hama ma'nawī na ṣūrī ast* Or, *īn hama bāṭinī na ẓāhirī ast* Or, *īn hama az ma'nā na az sūrat ast*

REASON—What is the reason you cannot be silent?—*chi sabab ast ki (sākit na mī-tawāned shud)?* (*sukūt* or *khāmoshī na mī-tawāned warzīd*)

REASONABLE—What you say is reasonable.—Inchi ki mi goyed (ma kūl) ast (pasandīda,e akl mustahsan shuda; nā muwājahe.)

REBUILT—That house has been rebuilt.—In khāna az nau ta mir karda shuda ast

RECEIVED—I received your letter dated 1st March.—khatt i-shumā mu arrikha ghurra,e māh i March ba dast im rasid.

RECEIPT—Give me a receipt for the money.—In pūl-rā (rasīd) ba man marhammat bi farmāyed. (kabz-ul wusūl.)

RECENT—Is this intelligence recent?—In khabar (jadīd) ast? (tāza-khez nau-paidā nau-diwarda; nau-rasi ki)

RECIPE—Tell me the recipe for this medicine.—nuskha,e in dawā ba man bi namā

RECKONED—Have you reckoned what these things will come to?—hisāb karda ed ki (jam')-i-kimat-i in ajnās chi kadar khwāhad shud? (majmū'a.)

RECOLLECT—I now recollect what you told me.—ānchi ki shumā ba man gufted ba yād-am mī-āyad Or az Inchi gufted (marā yād mī-āyad). (yād mī-dāram yād mī āram yād-am ast)

RECOLLECTION—I have no recollection of his telling me it.—man yād na dāram ki o in sukhan ba man guft

RECOMMENDATION—Sir be pleased to give me a letter of recommendation to that gentleman.—sāhibā sifārish nāma,e ba nām-i falān āghā ba man ināyat bi farmāyed

RECOMPENSE—I desire no recompense for serving you.—az barā,e khidmat-guzārī,e khud (ajar) na mī khwāham. (pādāsh silla iwaz jazā; ta wiz; muzd ujrat)

RECONCILED—They two are now reconciled.—In har dū muttafik shuda and. Or In har dū ba musālihat bāham girā,ida and. Or In har dū mā bain i-khud sulh o salāh sākhta and.

RECOVERING—Have you any expectation of recovering your property?—ummed dāred ki māl-i-khud bā- khwāhed yāft

RECTIFY—If there be any mistakes, rectify them.—agar

*aur īn sahwe būda bāshad, (islāh bi-farmāyed) (bar ān kalam-i-islāh bi kashed)*

Reduced—I have very much reduced my expenses—*dar ikhrājāt-i-khud khailī (takhfīf) karda am (tankīs) Or, kharch-i-khud-rā khailī (maksūr) karda am (kam, mukhaffif, kalīl)*

Refer—To what do these words refer?—*īn (kalimāt) dar bāb-i kudām mī-bāshand? (akwāl, makūlāt)*

Reference—Can you give me a reference to any one?—*shakhse mī-tawāned namūd ki ba shumā (ma'rifat dāshta) bāshad? (wākif būda)*

Reflect—The more I reflect upon this circumstance, the more I regret it—*chandān ki dar īn mukaddama ghaur mī kunam ān kadar ba man rang ziyādatar mī-rasad* Or, *har kadar ki dar īn mu'āmala ta,ammul mī-kunam ān kadar (ta,assuf-i-beshtar marā dast mī-dihad) (ziyādatar nadāmat mī-buram, ziyādatar angusht-i-tahassur ba dandān mī-gazam)*

Refreshed—I feel much refreshed by the air—*az īn hawā ba man (khailī tāzagī hāsil ast) (tarāwat-i-'azīm ba husūl-i-man mī anjāmad, istirāhat-i-wafūr ba man rukh mī-namāyad)* Or, *az īn bād tāzagī,e tamām ihsās mī-kunam*

Refund—He will be obliged to refund this sum—*bāz dādanī,e īn pūl bar o wājib khwāhad shud* Or, *īn kadar pūl o-rā bāz dādanī khwāhad shud*

Refused—He has refused what advice I offered—*nasīhate ki bado dādam (kabūl na kard) (na shinuft, radd kard, ba ijābat-ash nayāmad)*

Regard—I bear him very great regard—*man o-rā (ta'zīm)-i-wafūr mī-kunam (takrīm, ihtirām, i'zāz, ihtishām, ikrām, hurmat, martabat)* Or, *man o-rā (mu''azzaz) mī-dāram (muhtarim, muhtashim, mukarrim, mu'zim, mu'azzam)*

Regarded—You ought to have regarded my advice—*ba nasīhat-i-man (iltifāt) kardan ba zimma,e shumā zarūr*

*ākhirat* (*tā,ib shudan*) *sūde na dārad* (*nādim shudan, nadāmat kashīdan*)

REPENTED—Had I acted as they advised me, I should have repented of it very much —*agar man ba hasbu-l-naṣīhat-i-eshān 'amal mī-kardam nādim mī-shudam* Or, *agar maṣlihat-i-eshān ba 'amal mī-āwardam, pushemān mī-shudam* Or, *agar ba mashwarat-i eshān iktidā kardame hasrat khurdame*

REPETITION—This is a repetition of what was said before —*ānchi kabl az īn* (*tazkara yāfta*) *ast i'ādat-i-ān īn ast* (*gufta shuda*)

REPLY—What reply do you make to my question?—*ba su ăl-i-man chi jawāb mī-dihed?*

REPORT—I have made a report to Mr —— on this —*man ba fulāne sāhib bar īn* (*i'lām namūda am*) (*ittilā'* or *khabar dāda am*) Or, *man fulāne sāhib-rā dar bāb-i īn amr* (*ba 'arz rasānīda am*) (*muttali' kardu am*)

REPORTED—It is so reported —*īn chunīn dar afwāh uftāda ast* Or, *chunīn tarah īn khabar ishtihār yāfta ast* Or, *chunīn nau' zabān zad-i-'āmm shuda ast*

REPRESENT—I will represent the subject to him —*man badīn kaifīyat o-rā muttali' khwāham sākht* Or, *man sūrat-i-hāl pesh-i-o khwāham nihād*

REPROACHED—His conduct was reproached by many —*base bar kirdār-ash* (*malāmat*) *kardand* (*mu'ātibat, ta'n, mazammat, taubīkh, sarzanish, zajr, 'itāb, ta'annut, malām, tanz, iftirā, ta'yūb, tashnī', nikohish, ta'yīb*) Or, *base bar kirdār ash ta'na zadand*

REPROOF—Their conduct deserves reproof —*af'āl-i-eshān lā,ik-i-'itāb ast.* (*mustaujib, farākhur, shāyār, darkhur, sazāwar*)

REPROVED—He reproved them very sharply —*o bar eshān bāng zad* Or, *o badeshān* (*ba salābat*) *guft* (*sakt, ba durushtī*) Or, *o eshān-rā ba khūbī mu,ākhinat kard.*

REQUEST—What request did they make?—*eshān chi* (*istida'ā*) *namūdand?* (*darkhwāst, iddi'ā, iktizā, talab*)

REQUEST—I request of you only this one favour.—*az shumā fakat in ('ināyat) mī khwāham. (iltifat talattuf)*

RESEMBLE—These two very much resemble each other.—*in har dū ba yak-digar bi-siyār mī mānand. Or in har dū (mushābih),e yak-digar and. (mushtabih imtsāl misāl mumāsil mushābih.) Or in har dū ba yak-digar tashbih dārand*

RESERVE—You will reserve for me three copies of your book.—*si (nus<u>kh</u>a,)e kitāb-i-<u>kh</u>ud barā,e man (nigāh dārīd*[1] *[1](muntazirkh) [2](yak-taraf bi-nihed)*

RESIDENCE—Is that the place of your residence?—*āyā in (makān)-i shumā ast? (jā,e tawakkuf jā,e sukūnat jā,e būd o bāsh jā,e tawattun makām makān.)*

RESIGNED—He has resigned his former office.—*az uhda,e peshīn-i <u>kh</u>ud (istighfā girifta) ast. (dast bardār shuda tark girifta ta k gufta) Or manṣab-i-sābika i-<u>kh</u>ud-rā (tark) karda ast ('stifā)*

RESIST—You cannot resist his claim.—*da wā e o-rā radd na mī-tawānīd kard. Or shumā-rā bā da wā,e o imkān-i-mukāwamat na tawānad mānd. Or daf'-i-da wā,e o na mī-tawānīd kard Or mutālība,e o az shumā mundaf' na tawānad shud. Or bar mutālība,e o ī'tirāz na mī-tawānad āward.*

RESISTANCE—The enemy fled without resistance.—*dushman mukābila nā-karda (gurekht). (firār kard mafrūr shud; rū ba firār nihād.)*

RESOLUTE—They are resolute in their purpose.—*eshān bar irāda,e <u>kh</u>ud (k ī im) and. (mustakīm mustahkam mahkum sābit kadam; muṣbit mutawassik; rāsikh mustakil.)*

RESOLUTION—To do this requires resolution.—*dar īn kār (istiklāl-i-mizāj u'ījib) ast ('azm-i-mupammam lāzim niyat i-ustuwār zarūr irāda,e mustakīm lā-bud.)*

RESOLVED—I am resolved to do so no more.—*kaṣd karda am ki īn chunīn bāz na <u>kh</u>wāham kard.*

RESPECTED—He is everywhere respected.—*ba har jā ki mī ravad ('izzat wa hurmat mī-bīnad). (ba <u>kh</u>idmat-ash*

*ikdām mī-namāyand, ba ikrām-ash pesh mī-āyand; o-rā takrīm wa ta'zīm wa ikrām mī-namāyand, o-rā ba 'izzat wa hurmat sulūk mī-namāyand*)

RESPECT—I pay great respect to what he says—*ānchi mī-goyad man o-rā* (*wakār*) *mī-diham* (*wak'*) Or, *man sukhan-i-o-rā* (*taukīr*) *mī-kunam* (*taukī'*)

REST—I had no rest last night—*dī shab* (*khwāb-am na girift*) (*yak lahza na khwābīdam, yak dakīka chashm-am barham na guzārdam, dar chashm-am khwāb na gasht, khwābam na burd*) *See* SLEEP

RESTORED—I have restored more than I took away—*har kadar ki giriftam ziyāda az ān* (*bāz*) *dādam.* (*wāpas, pas.*)

RESULT—What was the result of your deliberation?—*natīja,e mashwarat-i-shumā chi taur* (*ba wukū' āmad*)? (*ba wukū' anjāmīd, ba zuhūr āmad, ba zuhūr paiwast, sar ba 'arsa,e shuhūd kashīd*)

RESULT—From this measure many benefits will result—*az īn tadbīr manfa'at-i-wafūr* (*dast khwāhad dād*) (*tahsīl* or *hāsil khwāhad shud, ba husūl khwāhad anjāmīd, ba dast khwāhad uftād*)

RETAIN—Can you retain this in your memory?—*īn-rā ba yād-i-khud mī-tawāned dāsht?* Or, *īn-rā ba madrika,e khud sabt mī-tawāned kard*

RETIRE—At ten o'clock the company began to retire—*ba sā'at-i-dah mahfil* (*barkhwāst*) *mubā'idat* or *tabā'ud kard, bāz gasht*)

RETURN—When do you propose to return—*irāda,e* (*murā ja'at*) *kai dāred?* (*'audat, mu'āwadat*) Or, *'inān-i-'azīmat kai mun'atif khwāhed kard?*

REVISED—I have revised what I had written—*ānchi nawishta būdam bar ān nazar-i-sānī karda am*

REVIVE—Trade is now beginning to revive—*tijārat ilhāl bāz raunak giriftan aghāz mī-kunad* Or, *bāzār-i-tijārat ilhāl bāz garm mī-shavad* Or, *saudāgarī aknūn rū ba tarakkī mī-nihad*

Rewarded—The General rewarded the soldiers.—*sipāh sālār sipāhiyān rā in'ām bakhshīd*

Ribbon—Tie this with a ribbon.—*in rā ba (nawār) bibandīd.* (*sharbad.*)

Rich—That merchant is very rich.—*ān tājir khailī (tawāngar) ast* (*ghanī mustaghnī mun'im.*) Or *ān saudāgar (zar wa māl-i bisyār) dārad.* (*daulat-i bisyār* *māl-i firāwān*) Or *ān tājir ṣāḥib-i dunyā* or *khudāwand-i ni'mat ast*)

Riches—What are riches to him who has no heart to make a right use of them?—*az daulat-ash chi fāida ki o ān chunān himmat na dārad ki ān-rā ba ṭarīq-i jā'iz kharch namāyad* Or *shakhṣ rā ki dil-ash ba kharch kardan-i māl na būda bāshad az dunyā chi fāida?*

Riddle—Can you tell the meaning of this riddle?—(*ma'nī-e in chīstān ḥall) mī tawānīd kard?* (*ṣūrat-e mu'ammā ḥall* *ma'nī-e in mu'ammā-rā tashrīḥ.*)

Rides—He rides on horseback every morning.—*har roz ba waqt-i-ṣubḥ bar asp sawār mī sharad.* Or *roz-marra ala-ṣ-ṣabāḥ (rā ab-i-asp) mī sharad* (*markūb-i markab*)

Ridicule—They ridicule serious counsel.—*bar ṣalāḥ-i-nek (tamaskhur) mī-kunand* (*taskhur istihzā*)

Ring—She has lost her diamond ring.—*ān ṣāḥiba angushtarī ba nagīn-i-almās-i khud (gum) karda ast.* (*Aftādan.*)

Rings—The bell rings daily at twelve o'clock.—*har roz ba waqt-i-nīm roz (jaras nawākhta) mī-sharad.* (*zang ṣadā darā karā ida*)

Ripen—This fruit is beginning to ripen.—*in mewa ba pukhtan āmada ast.*

Rise—If you wish to be a good scholar rise early every day.—*agar khwāhish-i fāẓil shudan dārīd ala-ṣ-ṣabāḥ az (khwāb bedār shawīd).* (*bistar-i-khwāb bar khezed.*)

Risen—The price of indigo has risen lately.—*az arsa-e ka'b ḳīmat i-nīl rā ba (afzūnī) nihāda ast* (*taraḳḳī irdiyād kasrat ziyādatī.*)

Roars—The sea roars loudly.—*baḥr mutamawwij mī-*

*shavad* Or, *bahru-l-muhīt* (*mutalātim mī-shavad*) (*mu'talij mī-shavad, ba ifrāt mī-ghurud*)

Robbed—He has been robbed of all his plate—*hama tasht-i-nukra,e o* (*ba duzdī rafta*) *ast* (*duzd burda, dast-burd-i-duzd gardīda, ba sirkat rafta, duzdīda shuda.*)

Rock—The ship ran upon a rock, and was lost—*jahāz ba koh khurd wa* (*ghark*) *shud* (*pāra-pāra, mughrak, gharīk, mustaghrik, dar āb faro, shikasta*)

Roof—The roof of the house fell in—(*sakf*)-*i-khāna ba zamīn uftād* (*bām*)

Roots—Those trees were dug up by the roots—*ān darakhthā az bekh* (*bar āwarda*) *shuda būdand* (*kanda*)

Rope—Make the boat fast with a rope—*safīna-rā ba* (*mikwade*) *bi-band* (*rassan, habl*)

Rub—Rub your hands with this leaf—*dasthā,e khud-rā badīn barg-i-darakht bi-māled*

Rudder—The vessel ran upon a sand-bank, and lost her rudder—*jahāz* (*bar tal-i-reg bar āmad wa sukān-ash shikast* Or, *jahāz ba tauda,e reg nishast wa* (*dumbāl*)-*ash shikast* (*khalla, khalāsha*)

Ruined—By these deeds he will in the end be ruined—*o ākhiru-l-amr az īn kārhā* (*tabāh*) *khwāhad shud* (*talaf o tārāj, khasta-hāl, shikasta hāl, be sar o sāmān, pareshān, pā,e māl*)

Rule—What rule do you observe in study?—*dar ta'līm-i-'ilm-i-khud kudām kā,ida nigāh dāred?* Or, *dar tadrīs-i-'ilm-i-khud ba kudām dastūr* (*multafit mī-shaved*)? (*iltifāt* or *mail* or *tawajjuh mī-kuned, mā,il mī-shaved*)

Ruler—God is the ruler of the universe—*afrīnanda,e jahān hākim-i-jahān ast* Or, *khālik-i-makhlūkat dāwar-i-kā,ināt ast* Or, *sāni'-i-masnū'āt farmāndih-i-'ālam ast* Or, *rabbu l-'ālamain khusrau,e maujūdāt ast*

Run—Run after him and call him back—*dar* ('*akab*)-*ash bi-dawed wa o-rā bāz bi-khwāned* (*pai, kafā,e*)

Rust—This knife is covered with rust—*īn kārd ba zang ālūda ast* Or, *īn chākū-rā worchāna khurda ast*

## S.

SAD—This is indeed a sad misfortune.—*in fi-l-wāḳi' (musibat)-i azim ast. (baliyat gillat.)*

SADDLE—He is used to ride without a saddle —(*ādat-ash ast) ki baghair-i-zīn sawār mī-sharad. (o ādat dārad)*

SAFE—I heard of his safe arrival in London.—*man shunīdam ki dar shahr i-landan (ba khair o āfiyat) wārid shud (ba aman o āmān ba ṣiḥḥat ba salamat sālimag o ghānimag.)*

SAFETY—We may live here in safety—*dar īn jā ba (salāmat) bi mānem.* (*amn āmān ārām 'āfiyat amniyat ḥifẓ at*) Or *dar īn jā ba pā,e karār jā,e istikāmat bi paimāyem.*

SAIL—This boat has neither mast nor sail.—*īn kishtī tīr na dārad na (bād-bān). (shirā' kulā'a.)*

SAILORS—Sailors visit different parts of the globe.—*mal lāhān sair-i-mulkhā,e (mukhtalif)-i dunyā mī-kunand. (mutafarrik)*

SALARY—His salary is 500 rupees a month.—*muwājib-ash panj ṣad rūpiya ast.* Or *o mushāhira,e panj ṣad rūpiya dārad.*

SALE—There will be a sale of salt to-morrow—*fardā harrāj-i-namak khwāhad shud* Or *fardā namak ba harrāj farokhta khwāhad shud.*

SALEABLE.—These articles are not saleable —*īn ajnās ḳābil-i farokht nayand.*

SAME—Yours and mine are both the same —*chīze ki az ān i-man ast wa ān chīz ki az ān-i-shumā ast har dū (yak sān) and ('ala-s-sawīya mutasāwī)* Or *chīz i-shumā wa chīz-i-man har dū yak ḳism ast* Or *āshiyā,e mā har dū az yak naw mī-bāshad.*

SAMPLE—Show me a sample of the rice —*ba man namūna,e birinj bi-namāyed.*

SAND—This rice is full of sand.—*īn birinj az reg pur ast*

SATISFACTION—Your book has afforded me much satisfac-

tion —*az mutāla'a,e kitāb-i-shumā bisyār khūshnūdī hāṣil namūda am*

SATIETY—He saw you to satiety —*o az dīdan-i-tū ser gardīda ast* Or, *az dīdan-i-tū serī bado rū āwarda ast*

SAVE—Save this for to-morrow —*īn-rā barā,e fardā nigāh bi-dāred*

SAVED—I have saved my friend from a very great danger —*dost-i-khudam-rā az khatra,e muhlik (bi salāmat badar āwarda am) (najāt dādam, mahfuz dāshta am)*

SAW—Tell the carpenter to saw this board in two —*darūdgar-rā bi-go ki īn takhta-rā ba ārra do pāra bi-(kunad) (kun)*

SAYING—This is an old saying —*īn (makūl)-i-kadīm ast (kaul, guftār, sukhan)*

SCARCE—These articles are now scarce —*īn āshiyā (kamyāb) and (ghair-fā,iz, ghair kasīr, nā-yāb, nādir, gharīb)*

SCATTER—Scatter this seed on the ground —*īn tukhm-rā ba zamīn (biyafshāned) (bi-pāshed, bi-kāred)*

SCORE—I have bought a score of sheep —*(bīsta,e) gūsfand kharīda am (bīst 'adad-i)*

SCORN—He treated my advice with scorn —*nasīhat-i-marā (hakārat kard) (hakīr dānist, ba istikrāh shinuft, istikhfāf kard, kirāhiyat kard)*

SCRAPE—Scrape the ink off your pen —*az kalam-i-khud murakkab (pāk kun) (bi-kharāsh, hakk kun)*

SCRATCHED—I have scratched my finger with a nail —*angusht-i-khud-rā ba mekhe kharāshīda am*

SCRAWL—Why do you scrawl on my paper?—*chirā bar kāghaz-i-man khatt-i-(khām) mī-kashed? (nā husn)*

SCREAM—These children scream all day —*īn atfāl tamām roz ghirew mī-zanand*

SCREWS—This lock is fastened on with screws —*īn kufl az pech (band) karda shud (murattab, mutarattab)*

SCRIBE—This is the village scribe —*īn kātib-i-karya ast*

SEA—The ship will go to sea to-morrow —*fardā jahāz (ba bahr rawān khwāhad shud) (langar khwāhad bar dāsht)*

SEAL—What did you give for that seal?—*az bara,e in muhr chi dāded?*

SEALED—Have you sealed your letter?—*bar khatt i khud (muhr karda ed)? (khatm or muhr zada ed)*

SEAMS—There are no seams in this cloth.—*In libās darz na dārad Or dar In jāma darzhe nīst.*

SEARCH—I had a long search to no purpose.—*man tā be muddat i madīd just o jū e le-fā ida kardam*

SEARCHING—I have been searching for this all day.—*man tamām roz (dar talāsh-i-In būda am). (tafahhus-i-In karda am tajassus i In dā kta am)*

SEASON—This is a pleasant season of the year.—*In mausim i-sāl khūsh ast*

SEA SHORE—We walked by the sea-shore.—*mā ba sāhil-i behr pā pyāda (sair) kardem (tafarruj)*

SECRET—They keep all things secret.—*hama chīz (nihān) dārand (pinhān poshīda makhfī ikhfā mastūr)* Or *sirre ki mī-dārand ba kase darmiyān na mī-(nihand). (Ārand goyand)*

SECTION—You will find this in the fourth chapter fifth section.—*dar fasl i panjum i bāb i chahārum In rā khwāhed yāft*

SECURE—You may remain here secure.—*shumā dar In jā (aiman) bāshed. (ba amān ba salāmat ba khairiyat musallam sālim; ba'āfiyat)*

SEE—I see the trouble I take to teach you is useless.—*man mī-dānam ki mihnate ki dar ta'līm i shimā mī-kunam be-sūd ast.*

SEED—Sow this seed in the garden.—*In (bazr) dar bāgh bi-kār (barz; barza tukhm)*

SEEK—If we seek for knowledge we shall find it.—*agar talab-i-ilm bi-kunem ā-l-wāqi' hāsil khwāhem namūd.*

SEIZED—The police officer seized him.—*shahna giriftār-ash namūd. Or amas akhz-ash namūd Or yake az ahl i ihtisāb (mākhūz-ash namūd). (dar wai āwekht dast dar girebān zad o-rā girift)*

SELECT—Select what things you choose—*ān chīzhā,e ki shumā mī-pasanded (bi-guzīned). (ikhtiṣāṣ bi-kuned, bi-chīned, istinbāṭ bi-kuned)*

SELL—I intend to sell my old books and buy new ones—*kaṣd-i-ān dāram ki kutub-i-kuhn bi-faroshan wa kutub-i-nau bi-kharam.*

SEND—I send my servant to Tehran once a week—*man (khādim)[1]-i-khud-rā ba ṭahrān ba hafta yak bār (mī-firistam)[2] [1](khidmatgār, muta'allik; hājib, mulāzim, naukar, chākar; rahī) [2](rawāna mī-kunam, irsāl* or *mursil dāram)*

SEND—The king said, Send for the executioner—*bādshāh farmūd ki jallād-rā bi talab.* Or, *khusrau hukm dād tā ki jallād-rā bi-ṭaluband*

SENSE—She possesses much sense and judgment—*ān zan ('akl-i-firāwān)[1] dārad wa (rā,e durust)[2] [1](zamīr-i-munīr, firāsat-i-mustahkam) [2](tamīz-i-ṣā,ib, dirāyat-i-farākh)*

SENSES—It behoves us to keep our senses under control—*mārā bāyad ki hawāss-i-khud-rā dar zabt bi-dārem*

SENTIMENTS—My sentiments agree with yours—*dar īn amr rā,e man ba rā,e shumā (muttafik ast) (muwāfik ast, muwāfikat* or *ittifāk dārad)*

SEPARATION—How long is it since their separation?—*chand muddat ast ki (judā,ī) darmiyān-i-eshān uftād (farāk, mufārikat, mahjūrī, hijrān, furkat, tafrakat, hijr, mubā'idat, kaṭī'at?)*

SEPARATE—They live in separate houses—*eshān dar khāna,e (mukhtalif) sukūnat dārand ('alaḥida, muta-farrik, judā)*

SERENE—The sky is serene and clear—*āsmān (khūb ṣāf) ast wa nurānī. (be sahāb, nā tārīk)*

SERIOUS—Are you serious in what you say?—*ānchi mī-goyed sanjīda ast yā na*

SERVES—Ivory serves for various purposes—*'āj dar kārhā,e anwā' mī-āyad.* Or, *('āj) ba kārhā,e anwā' mī khurad. (dandān-i-pīl)*

SERVICE—I have been in his service ten years.—*man dar mulāzimat-ash tā ba dah sāl (hāzir būda am).* (*miyān i khidmat basta am mulāzim būda am*)

SET—I set off to-day for Khaira.—*man imroz ba samt i khaira mī-ravam.* Or *man rāh-i-khaira imroz (tai mī kunam).* (*kata mī-kunam mī-paimāyam.*)

SET—I have set the trap in the place you told me.—*jā,e ki ba man nishān dāded dar ān jā dām (gustarda am)* (*nihāda am nasb karda am.*)

SETTLE—I will now settle my account.—*man ālāl hisāb-i khud-rā (be bāk) khwāham kard.* (*faisal rafa*)

SEVERELY—He was punished severely.—*o azāb-i-alīm yāft* Or *uqūbat-i-shadīd bado rasīd* Or *ba (ta zīb)[1]-i-sakht (giriftār)[2] āmad.* [1](*ik'āb mu'ātabat*) [2](*griftār or mubtalā or mākhūz or asīr or mukaiyad shud*)

SEW—Sew these two together.—*īn har dū-rā bāham (bi dozed).* (*talfīk bi-kuned rafū bi-sāzed gharzanī bi-kuned*)

SHADE—Sit in the shade of this tree.—*dar zer-i-(sāya),e īn darakht bi-nishīned.* (*zill*)

SHADED—My house is shaded with trees.—*khāna,e man ba darakhtān (sāyadār) ast.* (*muzallal shuda.*)

SHAKE—Shake the boughs of the tree.—(*shākhhā*)[1]*e darakht (bi-jumbāned)*[2] [1](*furū afānīn sing janan aghsā,e sing ghusun.*) [2](*mutaharrik bi sāzed rā harakat bi-dihed.*)

SHAKE—Shake off the dust on your clothes.—*jāmahā,e khud rā az khāk bi takāned.*

SHAKE—Shake hands.—*biyā ki mā bāham musāfiha bi kunem.*

SHAME—What, have you no shame?—*āyā (sharm) na dāred?* (*khajlat haiyā nang infi'āl*) Or *āyā khajālat na mī-(kashed)?* (*bared*)

SHAPE—Do you know what shape the earth is?—*mī-dāned ki haikal-i-arz chi-sān ast?*

SHARE—He has received his own share out of the property—*o hissa,e khud az imlāk yāfta ast.* Or *o kismat i*

*khud az māl husūl karda ast* Or, *o-rā bahra,e az māl kiyat ba husūl āmada ast.*

SHAVE—I am just going to shave.—*hālan hajāmat kardan mī-khwāham*

SHED—The sun shed his beams over the earth.—(*shu'la,e mihr*) *ba rū,e arz uftād* (*shu'ā'-i-shams, lawāmi'-i-khurshed*) Or, *āftāb tāb-i-khud-rā ba rū,e zamīn* (*afgand*) (*gustard, rekht, pāshīd*)

SHEET—Give me a sheet of paper.—*yak* (*takhta,*)*e kāghaz ba man bi-dih* (*warak, fard*)

SHELL—I have found a beautiful shell—*man* (*sadafe khūsh-numā*) *yāfta am* (*gosh-i-māhī,e hasīn*)

SHELTER—It rains fast, let us shelter ourselves—*bārān* (*sakht*) *mī-bārad biyā ki panāh bi-gīrem* (*ba zūdī, ba ifrāt, tund*)

SHINES—The sun shines with great power to-day—*imroz tāb-i-āftāb bisiyār* (*hārr*) *ast* (*mahrūr, shadīd, sakht, tābandu*)

SHOOT—Do you know how to shoot with arrows?—*shumā tīr* (*andākhtan*) *mī-dāned?* (*rihā kardan, zadan, andāzī*)

SHORTEN—Can you shorten this?—*shumā* (*īn-rā khurd*) *mī-tawāned kard?* (In the case of a speech, *īn sukhan-rā takāsur*)

SHOULDER—He has an epaulet on his shoulder—*o bar* (*dosh*)*-i-khud nishāne dārad* (*shāna, katf*)

SHOW—Please show me the book you spoke of—*kitābe ki shumā zikr-ash karded az rū,e 'ināyat ba man* (*nishān bi-dihed*) (*bi-namāyed*)

SICK—He has been sick (or ill) a long time—*az muddat-i-darāz bīmār shuda ast*

SIGH—Why do you sigh?—*chirā āh mī-*(*kuned*)*?* (*kashed*) Or, *chirā nafs-i-sard az dil bar mī-āred?*

'SIGN—This is a sign of rainy weather—*īn 'alāmate* (*bārish*) *ast* (*matar*)

SIGN—Please to sign this paper—*az rū,e talattuf bar īn kāghaz* (*dast-khatt*) *bi-kuned* (*sahīh*)

SIGNIFIES—It signifies little what they say.—*ānchī mī-goyand hech (muzāyaka) na dārad.* (*zarar*)

SILK—This is a silk manufactory.—*īn kār-khāna,e abresham ast*

SILLINESS—What can be greater silliness than to think thus?—*az īn chunīn khayāl bastan kudām (himākat) ziyādatar ast?* (*sādagī rakākat fiyālat*)

SIMILAR—My case is similar to yours.—*hāl-i-man (ba misāl)-i-hālat-i-shumā ast* (*mushtabih mushābih.*)

SINCERE—His love towards us is sincere.—*muhabbat-e h bā mā ba ikhlās ast.* Or *muwaddat-ash bā mā ba sadākat ast* Or *muwālāt-ash bā mā ikhlās ast*

SINCERITY—He is a man of sincerity.—*o (rāst bāz) ast* (*pāk-bāz pāk rā mukhhis yak jihat ikhlās-mand saltmu-l-kalb khālisu-l mukhlis sadākat-guzar sadākat pesha mashkūfu-l-kalb*) Or *o sāhib-i-(rāst bāzī) ast* (*ikhlās sadākat sidk*)

SINGS—She sings very sweetly.—*ān zan khūb (mī sarāyad).* (*sarod* or *taghannī* or *tarannum* or *zumzuma mī-kunad sarod* or *tarannum mī zanad*)

SINGULAR—Their religious opinions are singular.—*khayālāt-i-mazhab-i-eshān (ajīb) ast.* (*ajab* pl *ajā ib; gharīb nādir*)

SINKING—The boat is sinking.—*kishtī dar āb faro mī ravad.* Or *kishtī (mustaghrak) mī-shavad* (*ghark maghrūk gharīk*)

SINS—No man is so just that he sins not.—*kase īn chunīn (munsif mizāj) nīst ki gunāh na kunad.* (*pāk-bā-khudā tars neko-kār*)

SIT—Sit down and see if you can understand this or not.—(*be-nishīned*) *wa bi-bīned ki īn-rā fahmīdan mī-tawānned yā na.* (*tashrīf bi-dāred takā id bi-kuned be farmāyed.*)

SIZE—What size is the book you speak of?—*kitābe ki ikr ash mī-kuned chi kadar (hujām dārad)?* (*kalān* or *killat ast.*)

SKY—The sky is overcast.—*āsmān ba zulmat-i-sahāb poshīde*

*ast* Or, *sipihr ba abr-i-siyāh gashta ast.* Or, *gumbad-i-charkh ba megh tārīk shuda ast*

SLEEP—I had no sleep all last night —*dīshab khwābam na (girift)* (*burd*) Or, *dīshab yak dam khwāb dar chashm-am na (gasht)* (*āmad*) Or, *dīshab khwāb marā na rabūd* See REST

SMARTS—The cut in my hand smarts very much —*zakhm-i-dast-am ba ifrāt dard mī-kunad*

SMELL—Let me smell that flower —*bi-guzār ki ān gul-rā* (*bi-boyam*) (*istishmām* or *ishtimām bi-kunam, bū,e bi-gīram, bū,e bi-bīnam*)

SMELL—These flowers are without smell —*īn gulhā* (*khūsh-bo*) *na dārand* (*rā,iha, nashwat, 'itr, tībat*)

SMOKE—The house is full of smoke —*khāna az dūd pūr ast*

SMOOTH—This is smooth paper —*īn kāghaz i-muhra-dār ast*

SNARL—These dogs snarl at one another —*īn sagān ba yak-dīgar* (*khur-khur mī-zanand*) (*gharish* or *harīr mī-kunand*)

SNATCHED—He snatched it out of my hand —*az dast-am īn chīz* (*rabūd*) (*ghusbīd*)

SNEEZE —You sneeze, because you have got a cold —*ba sabab-i-zukām ki dāred* (*mī-'atsed*) (*'atsa mī zaned, 'atsān mī kuned, mī-safled, shinūsha mī kuned*)

SOLDIER—He is an experienced soldier —*'askarī,e masāff āzmūda, jahān-dīda, safr-karda, kār-dīda, bark-i-sham-sher-i-jadal ba chashm dīda, ra''d-i-kos-i-dilāwarān ba gosh-i-o rasīda, ast*

SOLICIT—May I solicit, sir, this one favour —*ai sāhib agar ma'zūr dāred man ba khidmat* (*'arz kunam*) (*iltimās kunam, multamis pardāz shavam*)

SOMETHING—I wished to tell you something, but have forgot what —*man mī-khwāstam ki ba shumā sukhane bi goyam wa lekin farāmosh kardam*

SORROW—This occasions me much sorrow —*īn ba man khailī alam mī-rasānad.*

SORRY—I am sorry for my offence.—*man ba sabab i-taksīr i khud* (*khailī ranjīda am*). (*ta,assuf mī-khuram; malūl-am dil-āzurda am tang-dil-am andoh-gīn-am maghmūm-am mahzūn-am ba dām i gham giriftār-am dast i-taghābun bar zānū,e khud mī zanam*)

SORT—Sort these papers.—*īn kaghzhā,rā* (*ālg-hidda ba namāyed*). *ālg-hidda bi-chīned kism wār bi dāred kismat bi-kuned*)

SORT—Is this the sort you wanted?—*kism ki mī khwāhed īn ast?*

SOUL—The soul must be happy or miserable.—*zarūr ast ki rūh ba aish mānad yā ba ranj*

SOUND—I hear the sound of music—(*āwāz i sāz o sāz*) *mī-shinavam*. (*shor or ghaugha,e musīkī.*)

SOUR—That fruit is sour don't eat it.—*ān mewa turush ast ma khur*

SPACE—Leave more space between the lines.—*dar miyān i satūr* (*farke ziyāda*) *bi-guzāred* (*tafāwate mazīd fāsila,e afzūn.*)

SPACE—In the space of three months.—*dar* (*arza*)*,e si māh*, (*muddat.*)

SPARE—He besought them to spare his life.—*o az eshān istidā,e jān bakhshī,e khud namūd* Or *o iltimās kard ki eshān az sar i-jān i-o dar guzarand.*

SPARK—A spark of fire may set in flames a whole village— (*chūn ātash-i-andak dar ishti'al āyad*) *tamām dih bi-sozad yak zarra,e sharrar yak ātash para yak ikhak.*)

SPEAKS—He speaks the Persian language well—*ba zabān-i-fārsī khūb harf mī-zanad.* Or *dar zabān i ajamī khūsh sukhan mī-goyad.*

SPECIMEN—Show me a specimen of your writing—*namūna,e dast-khatt i-khud bi-namā*

SPECTACLES—They wear spectacles—*eshān 'ainak ba ista māl mī-ārand.*

SPENDS—He spends his money as fast as he procures it—*har kadar pūl-i-khud zūd mī yābad ān kadar zūd* (*kharch

*mī-kunad*) (*mī rezad, ba būd mī dihad, ṣarf* or *iṣrāf* or *talaf* or *taṣarruf* or *ulaf mī kunad*)

SPICES—They trade in different kinds of spices—*eshān* (*asnāf-i*)-*maṣāliḥhā mī-faroshand.* (*tarah tarah, akṣām i-, anwā'-i-, mukhtalif.*)

SPILL—Take care you don't spill the ink—*khabardār* (*murakkab*)[1] (*na rezad*)[2] [1](*roshnā,ī, midād, siyāhī*) [2](*insibāb na kuned, na pāshed*)

SPITE—He has done this merely out of spite—*o īn kār ba sabab-i* (*khuṣūmat*) *karda ast* (*'adāwat, dushmanī, kīn, hakad, bad-khwāhī, kīnawarī, bughz, bad andeshī*)

SPLIT—Having split the cocoa nut, his friend and himself drank the milk—*jauz-i-hindī rā* (*shakk karda*) *o khud wa dost ash shīr-i-ān jauz khurdand* (*shigāfta, tarkīda, chāk-zada, munsharij sākhta, shakkīda, suftīda, darīda, ta'ṭīṭ karda, mufarrij sākhta*)

SPOILED—You have spoiled my paper—*shumā kāghaz-i-marā* (*kharāb*) *karda ed* (*makhrūb, tabāh*)

SPOT—There is a spot of ink on your clothes—*jāmahā,e shumā dāghe siyāh dārad* Or, *bar kiswat-i-shumā dāghe murakkab ast*

SPREAD—Spread this mat upon the floor—*īn hasīr bar zamīn* (*bi-gustared*) (*farsh bi kuned, bi-khwābed*)

SPREAD—Having spread a net at night, he caught many birds—*o ba shab* (*shabaka*),*e gustarda parandahā ba kasrat ba dām āward* (*shasirat, hibālat*)

SPRING—The weeds spring up very fast here—*dar īn jā kāhe nākāra ba zūdī mī-royad* Or, *dar īn jā sabza,e begāna ba ta'jīl* (*wujūd mī-girad*) (*paidā mī-shavad, mī-damad*)

STAG—That is a stag of twelve tine—*ān gawazne ast ki dawāzda shākh dārad*

STAIRS—He was sitting on the stairs—*o bar* (*nardbān*) *nishashta būd* (*zīna, sallam, markāt, mi'raj, maṣa'd*)

STAMMERED—Perhaps he stammered—*magar* (*luknate*) *andar zabān-ash būd.* (*lukūnate.*)

STAND—When you read stand in your proper place.—*wakte kirāt khwānad dar makān-i khūd (kā,im bāshad).* (*bayistad; kiyām bi-kunad ustikāmat warzad.*)

STARED—They all stared to see me.—*eshān hama marā dīda (bā chashm-i-kushāda nigristand)* (ب نگریستند) *nigāh mīkardand lamak kardand na ar i tez or nazar i-dakīk kardand lalā zadand*)

STARVING—The people were nearly starving.—*nazdīk būd ki mardumān az (gurusnagī) bi mīrand* (پلا)

STATION—He is a person of high station.—*o pāhibe (rutba) ast. (darja martaba mansab sharaf manzilat jāh o jallāl tamkīn izzat nisāb makām i-ālī.*)

STAY—She intends to make a long stay there.—*ān zan kasd dārad ki dar ān jā tā ba (der) bi-mānad.* (*muddat i-madīd.*)

STEADY—He still continues steady to his purpose.—*tā hāl ba irāda-e khud (kā,im) ast* (*mukirr musammim mustakil ustuwār pāyadār sābit-kadam.*)

STEALS—The jackal steals what he can lay hold of.—*shaghāl harchi mī-yābad ba duzdī bar dāshta mī-rarad*

STEEP—The bank of this river is very steep.—*kināra,e īn nahr bisiyār (nashīb-dār ast).* (*sarāshib ast garīwa dārad.*)

STEER—Can you steer a vessel?—*āyā jahāze (rāndan) mī-tawāned?* (*sūk kardan; sabt kardan.*)

STICK—He walks with a stick.—*o yak chūb-i-dastī dar dast girifta sair mī-kunad.*

STIFF—This paper is too stiff.—*īn kāghaz nihāyat (durusht) ast.* (*sakht.*)

STILL—Cannot you be still for one moment?—*āyā yak lahza (sākit na mī-tawānīd mānd).* (*sukūt na mī-tawānīd warzed.*)

STIR—I am now so weak I can scarcely stir.—*il hāl īn chunīn kamzor-am ki ba dushwārī harakat mī-kunam.* Or *ilhāl īn chunīn za'īfu-l-badan-am ki ba sakhtī taharruk mī-kunam.*

STORE—He has great store of learning—*o (khazāna),e 'azīm-i-'ilm dārad (makhzan, ma'dan)*

STORY—I did not hear that story—*man ān (kissa) na shunīdam (sar-guzasht, dāstān, kazīya, hadīs, nakl, afsāna, hikāyat)*

STRAIGHT—Is this ruler straight?—*āyā īn mistar rāst ast?*

STRAIN—Strain this milk through a cloth—*īn shīr az pārcha (bi-pālū,ed) (biyafshared; bi-fishured, tarwih bi-sāzed, bazl* or *sāf bi-kuned)*

STRANGER—I am a stranger here—*man dar īn jā (gharībe) am (ghaire, ajnabī,e, begāna,e, shatīre)*

STRAW—Where can we get straw?—*kāh az kujā hāsil i-mā mī-āyad?*

STRENGTH—I have but little strength—*zor dar badan-am kam ast* Or, *man dar jism takwiyat kam dāram* Or, *tūkat dar ajzā,e badan-i-man rū ba tahāsur nihāda ast*

STRETCH—Stretch out your hand—*dast-i-khud-rā darāz bi-kuned*

STRIKES—I will go as soon as the clock strikes—*ba mujarrad-i-nawākhtan-i-sā'at man khwāham raft*

STRUCK—He struck him with a stick on the head—*o bar sar-ash chūbe zad*

STRIPPED—They stripped him and took away his clothes—*eshān jāma az tan-i-o kashīda burdand* Or, *eshān o-rā (barhna) karda libās-ash burdand (uriyān, be poshāk)*

STRONG—They are strong and healthy—*eshān (kawī) wa tan-durust mī-bāshand (kawī-jussa, mazbūtu-l-badan, tawānā, nairūmand)*

STUCK—Getting into the boat, he stuck in the mud—*o ba wakt-i-sawār-shudan-i-kishtī dar khilāb dar mānd* Or, *dar hīne ki o dar kishtī bar āmad dar wakhal (faro) shud (nasb, mulsik, 'alak)*

STUDY—They study all the day long—*eshān tamām roz (tadrīs) mī-kunand. (tahsīl-i-'ulūm, mutā'ala)*

STUMBLED—I stumbled in running across the road—*wakte ki man az rāh 'ubūr mī-kardam (sadma ba man rasīd). (sakūt kardam, saktat yāftam; sākit shudam)*

SUBDUE—We ought to subdue our passions.—*mārā bāyad ki khwāhishha,e nafsānī e khud rā (dar kabza,e khud dārem).* (*zabt bi-kunem.*) Or *bāyad ki mā nafs-i-khud-rā (taskhīr bi-sāzem)* (*maghlūb or zer or taghallub or tamalluk or istirkāk or muzakhkhar bi kunem.*)

SUBJECT—What is your advice on this subject?—*dar īn amr (chī maslahat mī dīned)!* (*chī salāh dāred rā,e shumā chīst.*) Or *dar mashwarat i-īn matlūb chī tadbīr mī-(kuned)!* (*dahed.*)

SUBMITTED—They submitted to the conquerors.—*eshān ba ghālibān muti' māndand.* Or *eshān asīr i-hukm-i ghālibān āmadand* Or *dar taht i-hukm-i-ghāliban āmadand* Or (*inkiyād*)-*i hukm-i-ghālibān kardand* (*itā'at.*) Or *khud-rā ba arbāb-i-taghallub* (*taslīm*) *kardand.* (*isti lām istilām.*)

SUBSCRIBE—Will you subscribe to this publication?—*īn tasnīfa rā dast khatt khwāhed kard!* (i.e. subscribing to the principles of the publication.) Or *az barā,e kharīd i īn tasnīfa kīmat i-hissa ki ba zimma,e shumā āyad adā e khwāhed kard!* (i.e., subscribing for the purchase of the publication )

SUBSISTENCE—He has a subsistence only.—*o kūt lā-yamūt dārad.*

SUBSTITUTE—Some people write on leaves as a substitute for paper.—*ba'ze mardumān ba iwaz i-kāghaz bar barghā mī-navisand.*

SUCCEEDED—With your assistance I have succeeded.—*ba mu āwanat i-shumā* (*man kām-yāb shudam*). (*ba murād i-khud rasīda am bahra-mand shuda am firoz gashta am* )

SUCCESS—We have had little success in our work.—*dar īn kār mā kam* (*fath-yāb*) *shuda em.* (*bahra-mand : bakhti-yār* )

SUCCESSOR?—Who is to be his successor?—(*kā,im makām*)-*ash ki khwāhad shud.* (*jā-nishīn nā,ib-manāb.*)

SUCK—The squirrels suck this fruit.—*mūsh-i-paranda īn mewa rā* (*makk mī-kashad*). (*tamassas mī-sāzad tamas sas mī-kunad.*)

SUFFER—He did not suffer me to sell the goods —*ijāzat-i-farokhtan-i asbāb-am na dād* Or, *o marā na guzāsht ki man asbāb-rā bi-farosham*

SUIT—Will this kind suit you?—*īn kism (pasand i-shumā mī-āyad)?* (*ba shumā pasand mī āyad*)

SUITABLE—Your advice appears suitable —*nasīhat-i-shumā (munāsib ma'lūm) mī-shavad* (*shā,ista zāhir, lā,ik-i-mafhūm, sazāwār huwaida*)

SUITS—I have but two suits of clothes —*man fakat do (dast)-i-jāma dāram* Or, *ba juz az do rakht-i-poshāk libās-i dīgar na dāram*

SUMMER—It is now the summer season —*īn mausim-i-(tābistan) ast* (*tamūz, garmā, saif*)

SUMMONS—He has received a summons to attend the court to-morrow —*hukm-nāma bado rasīda ast ki fardā dar 'adālat hāzir gardad* Or, *barā,e ihzār-i-o ahl-i-'adālat i'lām-nāma firistāda ast*

SUPERINTENDS—Who superintends this work?—(*muhtamim*) *i-īn kār kīst?* (*muntazim, munsirim, nāzim, kār-kun, nāzir, kār-farmā, kār-guzār, munāzir*) Or, (*ijra*),*e kār ki mī-kunad?* (*ihtimāl, intizām, insirām, sar-barāhī*)

SUPPLICATE—It will then be in vain to supplicate —*ān wakt (tazarru') kardan mufīd na khwāhad shud* (*iltimās, ibtihāl bā rijā, niyāz, lāba, iftikār tawajjuh*)

SUPPLY—Can you supply me with these articles?—*shumā īn chīzhā maujūd karda ba man mī-tawāned dād?*

SUPPORT—He has no means of support—(*asbāb-i ma'īshat*) *na dārad* (*zarūriyāt-i-ma'āsh, rakht-i-rozī, idrār-i-rizk*)

SUPPORT—How does he support his family?—*o parwarish-i-(lawāhikān)-i-khud chi taur mī-kunad?* (*muta'allikān, 'iyāl wa atfāl, kabā,il*)

SUPPOSE—I should suppose you are mistaken —*man (mī-dānam) ki ghalat karda ed* (*gumān dāram, mī-fahmam*)

SURE—I am not sure that it is so —(*marā yakīn nīst*) *ki īn chunīn ast* (*yakīn na dāram, ba yakīnam na mī-āyad*)

SURETY—I am his surety.—*man (ẓāmin)-ash mī bāsham* (*kafīl ẓāmin ẓamandār z'īm; ẓabīr*) Or *ẓamānat i-o ba ẕimma-e khud mī-gīram*

SURFACE—We saw a dead body floating on the surface of the water.—*mā (lāshe) ba rū,e āb dīdem.* (*na'she murda,e jināza,e maiyat*)

SURPRISE—I felt great surprise on hearing this.—*ba mujarrad-i-istimā'-i īn sukhan (muta'ajjib shudam).* (*'ajab-nāk* or *ta'ajjub-nāk* or *ḥairat-āgīn* or *mutaḥaiyir* or *ḥairān shudam ta'ajjub* or *ajab kardam*)

SURPRISED—He would have been greatly surprised had you told him this.—*agar īn sukhan bado mī-guftī o ta'ajjub-i-aẓīm mī-kard*

SURROUNDED—I am surrounded with difficulties.—*man ba mus ... (girīftār) shuda ast* (*maḥṣūr mubtalā asīr muḥīṭ mutaḥaiyir maḥāṭ kasīr karda.*)

SUSPICION—I have no suspicion that he has done this.—*man (gumān na dāram) ki īn chunīn karda ast.* (*shubha* or *ẓinn* or *shakk* or *tawahhum na dāram dar gumān nayam wahm na mī-buram.*)

SWARM—Look! here is a swarm of bees.—*bi-bīn dar īn jā yak amboh-i-magasān-i-asl jam shuda ast.* Or *bi-bīn dar īn jā magasān-i-asl pūr shuda ast*

SWEEP—Sweep away this litter.—*īn khas o khāshāk bi rūbeī*

SWEET—The sugar-cane is very sweet.—*nai-shakar khūb shīrīn ast.*

SWELLED—My foot swelled greatly.—*pāyam bisyār (āmās kard).* (*mutawarrim shud waram kard āmāsīd manfūkh* or *shāk* or *muẓmaghid gasht*)

SWIM—Can you teach me to swim?—*shumā marā (shinā-warī) mī-tawāned āmokht.* (*shinā kardan shināwarīsh; shinā'*)

SWINGS—This parrot swings upon a wire.—*īn ṭūṭī bar tār-e kafs nishasta khud-rā mī-jumbānad.*

SWORD—I will draw my sword.—*man (shamsher)-i-khud-rā az miyān berūn khwāham kashīd.* (*ḥusām ṣamṣām.*)

Or, *man tegh-i-khud-rā az ghilāf berūn khwāham bar āward*

SYSTEM—They teach without any system —*eshān ta'līm-i-be-ḳā,ida mī-dihand*

# T

TAKE—Come in, and take off your cloak —*andarūn biyāyed labāda az badan-i-khud bar kashed*

TAKES—He takes medicine usually once a month —*o dar har māh yak bār dawā (ba 'ādat) mī-khurad (hasbu-l-mu'tād, ḥasbu-l-ma'mūl, ḥasbu-l-dastūr, ba hasbu-l-isti'māl)*

TAKEN—Having taken the fort, they entered the city —*eshān kila-rā (ba kabza,e khud āwurda) dar shahr dākhil shudand (taskhīr* or *akhz* or *fatḥ* or *maftūh* or *musakh-khar karda, kushāda)*

TALK—They talk incessantly —*eshān ('ala-l-ittisāl) sukhan mī-goyand. (pai dar pai, mutawātir, mutawālī, mutarādif)*

TEACHER—The same teacher that taught you, taught me —*mu'allime ki ba shumā ta līm dād man nīz az o ta'līm giriftam.* Or, *mudarrise ki ba shumā dars dād o ba man nīz dars dād*

TEAR—Mind you don't tear your new book —*ihtiyāt kun ki kitāb-i-nau-i-khud-rā na darī*

TELL—Tell me where I may meet with him —*ba man bigo ki man bā o kujā (mulākī khwāham shud) (mulāḳāt khwāham kard, mī-rasam)*

TEND—This will tend to increase our knowledge —*īn ba afzūnī,e tahsīl-i-'ilm mārā (mā,il) khwāhad sakht (mutawajjih, rāghib)* Or, *az īn ḳā,ida 'ilm-i-mā rū ba afzūnī khwāhad nihād*

TERM—It is now term time, the court is open —*īn wakt-i-darbār ast 'adālat (maftūḥ) ast (makshūf, wāz, bāz)*

TERMINATE—When do you expect this affair will ter-

minute?—*dar khayāl-i-shumā chigūna mī-āyad ki in mukaddama kai* (*anjām khwāhad yāft*)? (*ba itmām khwāhad rasīd tamām* or *faisal* or *munfasil* or *munkata* or *munkasī khwāhad shud infisāl* or *inkita khwāhad yāft*.)

THANKS—Sir I return you many thanks.—*sāhibā man bisiyār* (*shukr-guzār*)-*i-shumā mī-bāsham*. (*ihsānmand mihnat pazīr imtinān pazīr marhūn-i-minnat murta hin-i-ihsān*.) Or *sāhibā man az uhda e īn ināyat berūn na mī-tawānam āmad*. Or *sāhibā tauk i-minnat i-shumā dar gardan andākhta am*. Or *bisiyār shukr-i-ni'mat i-shumā mī-guyam*

THATCHED—This house must be thatched anew—*in khāna-rā az sar-i-nau bā kāhbin bāyad poshīd*. Or *sakf i-īn khāna az sar i-nau bā kashsh durust bāyad kard*.

THICK—Do you wish for thick paper or thin?—*kāghaz-i* (*durusht*)[1] *mī-khwāhed yā* (*bārīk*)[2]? [1](*saft* *sitabr*) [2]*nisār*)

THOUGHT—They exercise no thought on the subject.—*dar īn amr* (*rā,e khud na mī-ārand*). (*akl-i-khud-rā dakhl na mī-dihand akl-i-khud-rā dakhl-i-tasarruf na mī dihand khyāl* or *fikr* or *tafakkur* or *khayāl na mī-kunand*.)

THREATENS—He threatens to punish them—*o badashān* (*tahdīd*)-*i-sazā mī-dihad*. (*takhwīf* *vā'd tahadud tawakkun wa'īd*.)

TIDE—The tide has begun to flow—*ībtāl madd* (*dar aghāz*) *ast*. (*shurū' shuda*.)

TIGER—There is a tiger in that forest also a tigress, together with two young ones.—*dar ān besha shere nar ast balki sher i-māda ba ma do bachcha*.

TILLED—This ground has never been tilled—*īn zamīn kargis* (*shiyār karda*) *na shuda ast*. (*zirā'at karda; kāshta*.)

TIMBER—Where shall we procure timber?—*az kujā* (*shāh-tīr*) *khwāhem yāft*. (*khashab*)

TIME—Youth is the time of learning—*(shabāb) wakt-i-āmokhtan ast (shabībat, shabb, 'unfauān-i-shabāb)*

TIRED—I am quite tired—*man bisiyār (dar-mānda) shuda am (ma'tūb, wā mānda)* Or, *(takāssul)-i-bisiyār dar wujūd-i-man rāhe yāfta ast (māndagī, takāsur, tasāhiliyat)*

TITLE—This is a title only—*īn fakaṭ (khiṭābe) ast (sar-nāma)*

TOBACCO—They smoke tobacco—*eshān tambākū mī-kashand*

TOLERABLE—This is tolerable writing—*īn khaṭṭ (mā-yuki ā) mī-bāshad (mukārib)*

TORCHES—We travelled by the light of torches—*ba roshanī e mash'alhā 'safr kardem*

TOSSED—The boat was tossed with the waves—*ba sabab-i-ṭalātum-i-amwāj kishtī (tah o bālā' mī-shud. (zer o bālā)*

TOUCH—Touch this with your finger—*ba angusht i-khud īn-rā (lams) bi-kuned (mass, mumāsat, imsās, mujtass)*

TOYS—There are plenty of toys in the bāzār—*āshiyā,e bāzīcha dar bāzār bisiyār mī-bāshand.*

TRANSACT—They transact different affairs there—*eshān dar ān jā kār o bār az har kism (mī-kunand) (ba 'aml mī-ārand)*

TRANSFERRED—That money has been transferred to me—*ān pūl ba man (sipurda) shuda ast (hawāla karda, wad'iyat nihāda)* Or, *ān pūl dar tahwīl-i-man āmada ast*

TRANSGRESSED—We have transgressed God's commands—*mā az hadd-i-hukm-i-khudā (kadam berūn nihāda em) (berūn rafta em, guzashta em)* Or, *mā az hukm-i-īzd (tajāwuz) karda em ('adūl)*

TRANSLATE—Translate this into Persian—*īn-rā dar zabān-i-fārs tarjuma bi-kun*

TRANSPORTED—He has been transported for life.—*o kaid-i-dā,imu-l-habs yāfta jilā-waṭan karda shud* Or, *o habs-i-da,imu-l-'umr yāfta nakl-i-waṭan karda shud.*

TRAVELLED—We travelled all the way on foot.—*mā tamām rāh pā piyāda raftem*

TRAVELLING—He is travelling in Persia.—*o (safr-i fārs mī-kunad. (dar fārs siyāhat.)*

TREADS—He treads so softly I don't hear the sound of his step—*o īn chunīn ba āhistagī mī-ravad ki (āwāz-i kadam-ash ba gosh-am) na mī-rasad (sadā-e pāyash ba sama-i man.)*

TREACHEROUS—Their conduct is very treacherous.—*ish-īn dar kirdār-i khud bisyār (dagha bāz) and. (khā,in ghaddār ghadir bā khiyānat fareb-bāz kamlaz mughaddar ghadūr, daghal zan)*

TREMBLE—I tremble with fear—*man az khauf mī-larzam* Or *az khauf bar man (larza) mustaulī mī-shavad. (ra sha irti'āsh arza sa fat.)*

TRIAL—His trial will take place to-day—*imroz mukaddama,e o (dā ir) khwāhad shud. (pesh rujū )*

TRIFLE—Why do you thus trifle away your time?—*shumā chirā ba īn taur aukāt-i khud-rā (rā,egān) az dast mī-dihed (muft be fā,ida.)*

TRIVIAL—This is but a trivial affair—*īn amr-i-(khafīf) ast (subuk be-māya; be-wazn; be-mikdār)*

TROUBLE—He gives them much trouble.—*o badeshān (zahmat)-i-firāwān mī-dihad. (dikkat takhlīf tasdī' saklat mihnat takalluf)*

TRUST—I am not anyways afraid to trust him.—*man hech muzāyaka na dāram ki (baro i'timād) bi-kunam (i'tibār-i-o.)*

TRUTH—I am convinced what he says is the whole truth.—*yakīn mī-dānam harchi ki o mī-goyad kullī rāst ast.*

TRYING—It is of no use trying to do this.—*āzmā ish-i īn kār ba man be fā,ida ast.*

TUMBLED—They tumbled over one another—*ishān bar yak digar (uftādand). (munhadim shudand; galatīd and inhidām kardand.)*

TUNE—Her voice is a little out of tune—*āwāz-ash kadre (nā sāz) ast (be rang, nā mauzūn)*
TURN—Turn over this leaf.—*īn warak bi-gardāned*
TWIST—Twist these cords together—*īn rassanhā bāham (bi-peched) (bi-tābed, fatal bi-sāzed, biyāred, charkh bi-kuned.)*

## U.

UGLY—This is an ugly shaped letter—*īn harf (nā zībā) ast (zisht, bad-ṣūrat, bad-shakl, kabīh, makrūh)*
UMBRELLA—I have left behind my umbrella—*(chatr)-i-khud-rā dar pas guzāshta āmada 'am (sāyabān, āftāb-gīr, āftāb gardān, shamsī)*
UNANIMOUS—They were unanimous in their opinion—*eshān dar rā,e khud (muttafik) būdand (yak-jihat, yak-dil, hamsāz, yak-kaul, yak shaur)*
UNCERTAIN—It is uncertain whether I shall go or not—*mukarrar nīst ki man dar ān jā bi-ravam yā na*
UNBECOMING—To act thus is unbecoming—*īn chunīn kār kardan (nā munāsib) ast (nā shā,ista, ghair-i-muwāfik, nā lā,ik)*
UNCHANGEABLE—God only is unchangeable—*mahẓ khudā ta'ālā (bar karār) ast. (lā yazāl, bilā taghaiyur, dā,im wa kā,im)*
UNDERGO—Why do you needlessly undergo all this trouble—*chirā be-zarūratan īn hama (taklīf mī-kashed) (mihnat mī-bardāred, zahmat mī-bared, tasdī' or dikkat mī-kuned)*
UNDERSTAND—I do not understand your meaning—*matlab-i-shumā (na mī-fahmam) (ba fahm-i-man na mī-āyad, mafhūm-i-man na mī-gardad) Or, mudda'ā-i-shumā dar fahm-am na mī-āyad* Or, *fahm-i-fahwā,e shumā na mī-kunam*
UNDERTAKE—Will you undertake to manage this business?—*intiẓām-i-īn kār ba zimma,e khud (khwāhed girift)? (kabūl khwahed kard)*

UNEXPECTEDLY—This letter came unexpectedly.—*In murāsala (nā gahīna) wārid shud.* (*be khabar*)

UNFIT—He is wholly unfit for the task assigned him—*kāre ki bado hawāla shuda ast dar adā,e ān kull (nā lā,ik ast).* (*adm-i-liyākat dāra-l nā kābil ast*)

UNFURNISHED.—The house is unfurnished.—*Ān khāna (ārasta nīst).* (*rakht or lawāzimāt or sāmān na dārad.*)

UNHAPPY—She is quite unhappy on this account.—*az īn jihat ān zan (dilgīr ranjīda-khātir) shuda ast.* (*auh-ash munagghas ukrat-ash talkh ān zan dil-tang o magh mūm o andoh-āgin o ghamnāk.*)

UNHURT—Through God's mercy we escaped unhurt.—*ba fazl-i-khudā mā az (mazarat mahfūz) māndem.* (*zarrar mazūn asīyat makrūh.*)

UNITED—Our sentiments are united.—*rā,e mā (muttafik) ast.* (*muttahid bā ittifāk bā ittihād*)

UNJUST—Do you conceive this to be unjust?—*āyā shumā khayāl mī-banded ki īn (be insāf) ast?* (*nā hakk be dādī khilāf i-ma dilat khilāf-i-shar*)

UNKIND—We should not be unkind to each other.—*bāyad ki mā ba yak-dīgar (be rahm) na sharem* (*be murauwat be markamat be shafkat ghair tarahhum.*)

UNGRATEFUL.—He is ungrateful.—*o (kāfir i ni'mat) ast* (*nā sipās nā hakk shinās nā shukr-guzār*) Or *o ādat i-(kufrān-i-ni'mat) dārad* (*kufr-i-ni mat kufrānn-n-mam.*)

UNLAWFUL—To do so is unlawful.—*In chunīn kardan (khilāf-i-shar') ast.* (*nā mashrū'; nā hakk*)

UNLOCK—Unlock the door.—*kufl-i-darwāza (wā kun).* (*bi-kushā az or ba kalīd bi-kushā.*)

UNREASONABLE—Their demands are unreasonable.—*da,wā kā,e eshān (be jā) ast.* (*be i'tidāl mutajāwiz; nā ma kūl nā jā,iz.*)

UNSEARCHABLE—The ways of God are unsearchable.—

*hikmat-i-allāh-ta'ālā az (idrāk-i-mā berūn) mī-bāshad.* (*fahm-i-mā ba'īd*)

UNSPEAKABLE—Our joy is unspeakable—*khūshī,e mā az hadd-i-baiyān berūn ast*

UNSTEADY—His mind is very unsteady—*dil-ash bisiyār (be karār) ast.* (*nā kā,im, be sabāt, nā ustuwār, be istiklāl*)

UNWILLING—I am altogether unwilling to go there—*ba raftan-i-ān jā bisiyār (nā rāz) hastam* (*nā khūshnūd, be dil, nā khwāh*) Or, *az raftan-i-ān jā daregh (dāram)* (*mī-kunam, ba man mī-āyad*)

UNWISE—It were unwise not to agree to this—*az īn kār (inkār kardan) nā dānī ast* (*sar bāz zadan, ibā* or *daregh* or *istinkāf* or *nakaf* or *ikrā' kardan, bāz istādan*) Or, *īn kār-rā nā kabūl kardan be wukūfī ast*

UNWORTHY—He has proved himself unworthy of your protection—*az kirdār-ash (sābit shuda) ast ki o lā,ik-i-himāyat-i-shumā nīst.* (*ba isbāt rasīda, masbūt* or *mubaiyin* or *huwaidā* or *wāzih* or *zāhir shuda, ba wuzūh paiwasta*)

UPPER—Are there any upper rooms in this house?—*āyā īn khāna(-rā tabake faukānī mī-bāshad)?* (*tabake bālā dārad*)

UPRIGHT—They are upright in their dealings—*dar mu'āmalāt-i-eshān (amānat-guzār) and* (*sādik, rāst-bāz, sadākatkār, diyānat-dār*)

URGED—No one urged him to do so—*hech kas ba chunīn kār kardan o-rā (takāzā) na kard.* (*iztirār, āmāda, targhīb, iktizā, tahrīs*)

URGENT—This business is urgent—*īn kār o bār (zarūrī) ast* (*mutakāzī, mubram, muhimm, bajjad*)

USE—Of what use is this?—*īn ba chi kār mī-(āyad)?* (*khurad, bandad, paiwandad*) Or, *īn ba chi sūd mī-bakhshad?* Or, *īn chi sūd dārad?*

UTTERED—I never uttered such a word.—*man īn chunīn*

sukhan gāhe bar zabān nayāwardam Or man fikr i īn chunīn sukhan bar zabān na rāndam Or īn chunīn sukhan az dahan-i man (bar) nayāmad (berūn) Or man īn chunīn kalām gāhe takallum na kardam

## V

VAIN—He exerts himself in vain.—o be fā'ida koshish mī-kunad. Or o ranj-i-behūda mī-barad wa sa'ī,e be fā,ida mī-kunad.

VALUE—I value his friendship greatly.—man kadar i dostīyash bisiyār mī-dānam Or man ulfat-i-o-rā azīz dāram. Or muwaddat-i-o-rā sarmāya e zindagānī mī-shumāram.

VALUE—What is the value of these precious pearls—kīmat i-(durrhā,e yatīm) chīst? (marwārīdhā,e shāhwār)

VALUABLE—These things are valuable.—īn chīzhā bisiyār (gamīm) and. (girānī girān māya kīmatī.)

VANITY—He is full of vanity.—o pur az ghurūr ast Or o dar-sar binyār khayāl-i-(khud farosh) dārad. (khud bīnī khud parastī khud pasandī takabbur-i ujub kibr fatighnd,ī ra'm ru'm.)

VARIOUS—There are various opinions about it.—dar īn bāb-i-īn amr (rā,ehā,e mukhtalif) and. (ikhtilāf i-afhām maslahathā,e mutafarrik)

VARNISHED—This chair has not been varnished.—bar īn kursī lak mālīda na shuda ast.

VENTURED—Confiding in his luck, he ventured all his property on this risk.—bar nasīb-i-khud i'timād karda hama māl-i-khud rā dar makām-i-khatra (afgand) (andākht.)

VERILY—Verily I cannot believe you.—fi-l-wākī' bar shumā i'timād na mī-tawānam kard.

VEXATION—I meet with nothing but vexation in this business.—dar īn amr ba juz az tasdī' hech chīz (hāsil)-i man na mī-āyad. (gīr; ba dast ba hāsil; ba husūl.)

VICE—They make no distinction between vice and virtue.—(*mā bain-i-khubs wa fazl faik*) *na mī-kunand* (*kubh az husn tafrīk, dar miyān-i-shanī'at wa khūbī tafāwat, imtiyāz-i-badī wa neko,ī*) Or, *mā bain-i-('aib wa hunar) tamīz na dār and* (*kabāhat wa husnat, sharr wa khair; ma'siyat wa 'iffat, khubāsat wa 'ismat*)

VIGILANT—We should be vigilant in avoiding evil —*bāyad ki mā dar ihtirāz kardan az badī* (*bedār*) *bāshem* (*muntabih, hoshyār, āgāh, mustaikiz*)

VINDICATE—He cannot vindicate his conduct —*dar bāb-i-raftār-i-khud hech 'uzr na mī-tawānad āward* Or, *ānchi ki dar raftār ast az ān bā 'uzr khud-rā khalāş na mī-tawānad kard*

VIOLATE—I must not violate the orders of the government —*bāyad ki man* (*nā-farmānī,e*) *hukm-i-daulat na kunam* (*'adūl-, 'adm-i-itā'at, nā-farmā bardārī*) Or, *bāyad ki man az farmān-i-riyāsat* (*mukhālifat*) *na kunam* (*sar-kashī, gardan kashī, ta'āruz, i'rāz, ta'arruz*)

VIOLENT—His temper is very violent —*o mizāj-i-(khashm-nāk) dārad* (*ghazūb, ghazab nāk, arghand, arghada*) Or, *o* (*ātash*)-*mizāj ast* (*tund, tez, sakht*)

VIRTUOUS—Let us always maintain virtuous conduct —*bihtar ast ki mā* (*raftār-i-nek madām ikhtiyār bi-namāyem*) (*ba khasālāt-i-'afīf dā,imu-l-aukāt 'ādat bi-gīrem*)

VISIT—I am going to visit him —*man* (*barā,e*) *mulākāt-i-o mī-ravam* (*ba sharaf-i-*)

VOICE—She has a fine voice —*āwāz-i-ān sāhiba* (*khūsh*) *ast* (*tībat-āmez, narm o hazīn, taiyibu-l-adā, taiyib-lahjat*) Or, *ān zan zabān-i-shīrīn dārad*

VOLUMES—Is the book in one or two volumes?—*īn kitāb yak jild dārad yā do?*

VOYAGE—He is now on a voyage to Bushīr.—*o ilhāl ba bushīr az* (*rāh-i-tarī*) *mī-ravad.* (*tarīk-i-bahr*)

W

WAFER—Please give me a wafer — *ināyat farmūda ba man (kulūje) bi-dihed* (*chī.e az barā.e chaspānīdan* )

WAGES—What wages do you receive?—*shumā chand (ujrat) mī-yābed?* (*mazdūrī muzd talab* daily *yaumiya ro.īna rozīna* monthly *mushāharat māhiyāna.*)

WAIT—Tell him to wait in this room —*ba o ba-goyed ki dar īn kamra (muntazir bāshed).* (*intizār bi-kuned chande tawakkuf bi-kuned; andake bi mūned mutawakkif bāshed* )

WAITING—I have been waiting for you two hours.—*tā ba dū sā'at (intizār-i shumā kashīda am)* (*barā.e shumā muntazir būda am do chashm ba rāh i-shumā dāshta am chashm-i khud-rā nargiswār ba shāh rāh i-shumā nigrān dāshta am barā.e shumā mutawakkif būda am ba jihat-i-shumā tawakkuf karda am* )

WAKE—You must endeavour to wake early —*shumā rā al-ṣ-ṣabāḥ az bistar bar khāstan bāyad*

WALK—Do you mean to walk or ride?—*shumā pā piyāda rāh raftan mī-khwāhed yā (sawār)?* (*ba sawārī.*)

WALL—The garden wall has fallen —*dīwār i-bāgh (uftāda) ast.* (*manhadim shuda inhidām yāfta a. pā dar āmada.*)

WANDERED—I have wandered in all directions over the country —*ba hama taraf-i-mulk (sair karda am).* (*siyāḥat* or *tafarruj karda am gashta am gardīda am.*) Or *man jawānib-i-diyār ba kadam paimūda am.*

WANT—I want much to see him.—*man o-rā dīdan bisiyār mī-khwāham.*

WAREHOUSE—This is his warehouse.—*īn (khāna,e ajnās)-i-o ast* (*asbāb-khāna ambār khāna karbaj* )

WARPED—This table is warped.—*īn mez (kaj) shuda ast.* (*khamīda mu'awwij kash munhanī* )

WARRANTED—The horse is warranted without blemish —(*wa'da karda*) *shuda ast ki īn asp aibe na dārad.* (*karār dāda ikrār karda zamānat i-īn ma nī girifta.*)

WASTE—Why do you waste your paper?—*chirā kāghaz-i-khud-rā* (*tazyī*) *mī-kuned?* (*zā,i'*, *kharāb*, *makhrūb*)

WATCH—I watch an opportunity of going there—*man ba jihat-i-raftan-i-ān jā* (*mauka',e mī-bīnam*) (*kābū mī-jūyam*, *muntazir-i-fursat mī-bāsham*, *mutarassid i-wakt-i-shā,ista mī-bāsham*)

WATCH—Your watch goes remarkably well—*sā'at-i-shumā ba tarah-i-khūb mī-ravad*

WAX—These candles are of wax—*īn sham'hā az mom sākhta shuda ast*

WEAR—I wear a suit of clean clothes every day—*har roz daste jāma'e sāf* (*mī-posham*) (*dar-bar mī kunam*)

WEAVES—He weaves the kind of cloth we wear—*kisme pārcha ki mā mī-poshem ān shakhs mī-bāfad*

WEEK—He will return in a week—*dar 'arsa,e yak hafta* (*murāja'at*) *khwāhad kard* (*mu'āwadat*, *'ūdat*)

WEEPS—He weeps because of the death of his son—*ba sabab i-rihlat-i-pisar-ash* (*mī-nālad*) (*nāla o āh* or *giriya o zārī* or *shor o fighān* or *ashkbārī mī-kunad*)

WEIGHED—Has this sugar been weighed?—*īn shakar* (*sanjīda*) *shuda ast* (*wazn* or *tartīl karda*)

WEIGHT—What is the weight of this stone?—*īn sang chi* (*wazn*) *dārad?* (*sangīnī*, *sang*, *bār*, *saklat*)

WELCOME—You are welcome—*shumā* (*khūsh*) *āmada ed!* (*ba-khair*) Or, *marhabā!* Or, *marhaban o sahlan!*

WELL—Tell them to dig a well here—*badeshān bi-goyed ki dar īn jā chāhe bi-kanand*

WELL—I understand well what you say—*ānchi ki shumā mī-goyed* (*dar fahm-i-man khūb mī-āyad*). (*man ba khūbī mī-fahmam*)

WET—This paper is very wet—*īn kāghaz bisiyār* (*nam*) *ast.* (*tar*, *namgīn*, *martūb*, *nam-nāk*)

WHISPERED—I whispered that to him—*man ān sukhan dār gosh-ash* (*āhista*) *guftam* (*ba āhistagī*, *ba khafiya*, *ba nihuftagī*)

WHISTLING—I heard somebody whistling—*shakhse rā shunīdam ki* (*safīr mī-zanad*) (*safār mī-kunad*)

WHOLE—You are welcome to the whole.—*agar khwāhish i shumā bāshad hama bi-girel*

WIDER—I want some cloth wider than this—*man kadre pārcha az īn arīztar mī-khwāham*

WINDOW—The bird flew out at the window—*paranda az darīcha (parwāz kard) (parwāz kunān raft parīd)*

WINTER—I like the winter season—*marā (mausim i-zarmā) pasand mī-āyad. (shitā zamistān.)*

WISDOM—She possesses much wisdom.—*ān zan ('akl)-i kāmil dārad. (firāsat fitrat dirāyat kiyāsat)*

WISE—They only are wise who fear God—*mahz ān kasān ('aklmand) mī-bāshand ki tars-i-khudā dārand. (ākil dānā zū-l-akl sāhib-i idrāk muhakkak)*

WISH—What is your wish?—*khwāhish-i-shumā chīst?*

WISH—They wish to remain here.—*eshān (mī-khwāhand) ki dar īn jā bi mānand. (tamannā* or *ārzū* or *irāda* or *shauk dārand.)*

WITNESSES.—Has he any witnesses?—*o (gawāhe) dārad? (shāhide)*

WORLD—This world was created by the power of God.—*ba kudrat-i-ilāhī īn dunyā (ba wujūd āmad). (paidā* or *āfrīda shud.)*

WONDER—Nobody can evince wonder at this.—*hech kas dar īn ('ajab) na mī-tawānad kard. (shigufṭ ta'ajjub)*

WORKS—She works to support herself and family—*ān zan ba jihat i-parwarish i-khud-ash wa atfāl-i-khud mihnat mī-kunad.*

WORSHIP—We worship one God only—*mā (parastish)-i khudā,e wāhid mī-kunem. ('ibādat tā'at bandagī namāz)* Or *mā mu takif-i-tauhīd mī-bāshem.*

WORTHY—I am not worthy of so much kindness.—*man lā,ik-i-īn kadar-i-mihrbānī nīstam.*

WOUND—Deadly venom was extracted from the wound—*az zakhm (zahr i-kātil) bar āwarda shud. (samm-i-kalhal masamm-i-halāhal.)*

WOUNDED—Some of our sepoys were wounded—*ba ze az lashkriyān i-mā (majrūh gashtand). (rā jarrāhat rasīd)*

WRECKED—That ship was wrecked —*ān jahāz (tabāh) shud (takhrīb, inhidām, zer-i-āb faro zada, shikasta, ghark, gharīk, mustaghrik)*
WRITE—Let me see if I can write as well as you —*bi-bīnam ki man ba misal-i-shumā khūsh khatt nawishtan mī-tawānam yā na*
WRONG—You have bought the wrong kind of seed —*shumā bazr āz kism-i-dīgar kharīda ed*

## Y.

YARD—This stick is a yard long —*īn chūb yak gaz darāz ast*
YEARS—He is ten years old.—*o ba 'umr dah sāla mī-bāshad* Or, *'umr-ash dah sāl ast* Or, *o dah sāl 'umr dārad*
YELLOW—That appears yellow —*ān zard (ma'lūm mī-shavad) (mī-namāyad)*
YESTERDAY—Yesterday it rained much —*dī roz bārān ba (shiddat) bārid (ifrāt)*
YOUNG—She is quite young —*ān zan (nau-jawān) ast (barnā)* Or, *mewa,e 'unfawān-i-shabāb-ash nau rasīda ast*
YOUTH—In the season of youth —*dar (aiyām) i-jawānī ('ahd, daur, mausim-i-bahār, zamān)*

## Z

ZEAL—He showed great zeal —*o (sar-garmī),e firāwān zāhir kard (ghabt, ghabta, ghairat, 'asabiyat, hamīyat)*
ZEALOUS—They are very zealous —*eshān bisiyār (sar-garm)* and *(ghā,ir, ghayūr, shā,ih, mudāwin, mudmin; mutahawwir)*

ZEPHYR—The breath of the zephyr feels pleasant to us— *bād-i-ṣabā ba mā k͟hūsh mī-āyad.* Or *rīḥ-i-janūbī ba mā k͟hūsh maḥsūs mī-shavad.*

---

The book is finished by the aid of the Merciful King in the year 1877

*tammatu-l-kitāb ba ʻaunu-l-maliku-l-wahhāb fī sannat* ۱۸۷۷.

# EXAMINATIONS

IN INDIA there are the following examinations in Persian and Arabic, at which persons other than members of the Indian Civil Service (see note, page 160) may present themselves:—

## 1.—*The* Second *or* Higher *Standard* in Persian,* or *Arabic*

(*a*) The books which have to be read are—

| PERSIAN | ARABIC. |
|---|---|
| *Ikd-i-gul.* | *Ajabu-l- ajaib.* |
| (Selection of the Gulistan.) | *Nafhatu-l-yaman* (1st part) |
| *Ikd-i-manzum.* | |
| (Selection of the Bostan.) | |

(*b*) Half of an ordinary octavo page of plain English has to be rendered into :—

Persian *or* Arabic.

(*c*) Manuscripts in Persian or Arabic have to be read fairly and translated readily

The reward for passing is, in

| PERSIAN | ARABIC. |
|---|---|
| Rs. 500 | Rs. 800 |

(*d*) Conversation with fluency and with such correctness of pronunciation, grammar and idiom as to be at once intelligible, has to be carried on with a native.†

---

* So called because it corresponds with the examination styled the Second, or Higher Standard in Hindustani; there is no examination in Persian or Arabic by the First or Lower Standard.

† Except in Bombay this portion of the test is, in Arabic, omitted.

## 2.—*Standard of High Proficiency*

(*a*) The books which have to be read are:—

| PERSIAN. | ARABIC |
|---|---|
| *Gulistān* | *Ikhwānu-ṣ ṣafā.* |
| *Bostān* | *Nafhatu-l-yaman.* |
| *Anwār-i-Suhailī.* | |

(*b*) A passage of moderate difficulty, half of an octavo page in length, not taken from a text book, has to be rendered into English.

(*c*) An English paper of moderate difficulty has to be translated accurately and idiomatically

(*d*) Similarly, a paper of English sentences has to be rendered.

Reward for passing in

| PERSIAN. | ARABIC. |
|---|---|
| Rs 1500 | Rs 2000 |

## 3.—*Examination for a Degree of Honour*

(*a*) The books which have to be read are:—

| PERSIAN | ARABIC. |
|---|---|
| *Ākhlāk-i-jalālī* | *Hammāsah* |
| *Inshā,e Abū-l-fazl* | *Jaimur-nāmah* |
| *Sikandar nāmah* | *Makāmāt-i-Harīrī* |
| *Diwān-i-Hāfiz* | |

(*b*) Two octavo pages, one in prose, the other in verse, selected from some difficult work, not a text-book,—have to be translated with accuracy into English.

(*c*) A difficult passage from English has to be rendered with accuracy, elegance and neatness of expression, and with perfect correctness of spelling and grammar

(*d*) Conversation has to be carried on with idiomatic accuracy and fluency.*

Reward for passing in

| PERSIAN | ARABIC |
|---|---|
| Rs (4000) | Rs (5000) |

* Except in Bombay, this portion of the test is, in Arabic, omitted.

## 4.—*In the Province of Sind there is a Special Examination in Persian.*

The books which have to be read are:—

(a) Gulistān.
First Four Chapters of the Anwār-i-Suhailī.

(b) A passage in an easy narrative style not taken from the text books has to be translated into English.

(c) An English paper of easy narrative style has to be rendered, intelligibly and with accuracy of grammar into Persian.

(d) A paper of English sentences has, similarly to be rendered.

(e) Conversation, with accuracy and fluency has to be carried on with a native of Persia.
Reward for passing—(1000) Rs.

### *Remarks.*

Examinations 1, 2 and 3, are regulated by G. G. O. Military Department, No. 734 of 9th September 1864; and No. 204 of 24th March, 1866. These orders of Government relate to the following languages:—

Hindustani, Sanskrit, Bengali, Burmese, Assamese, Panjābī, Pushtū, Uriyā, Gurerāthī, Mahrathī, Canarese, Tamil, Telugū, Malayālam, Sindī.

As well as to Persian and Arabic.

In respect to Pushtū the following Government order specially applies:—

G. G. O. Military Department, No. 723 of 15th July 1878.

### *The Special Examination* (4) *in Persian for the Province of Sind is based on —*

General Department, Bombay Castle, No. 2711 of 22nd September 1874; and No. 1123 of 14th April, 1875.

A person, who intends to serve in India, would do well to apply to an Indian Agent, in London, for copies of these orders.

The Government of India and the Governments of Madras and Bombay may, in addition to the pecuniary rewards already noted, award a gold medal to any officer, who is reported to have passed an examination, in any language, with extraordinary merit

No officer will obtain rewards for passing the tests of the Second Standard, or High Proficiency, whose period of actual residence in India, exceeds 10 years, nor will any officer receive any reward for passing the test for the Degree of Honour, whose period of actual residence in India exceeds 15 years

Examinations for Degrees of Honour, Certificates of High Proficiency and for the Second or Higher Standard, will take place at Presidency Towns

The special examination in Persian for the Province of Sind, will take place at Bombay, travelling allowance for the journey from Sind to Bombay and return will be given Length of service is no bar to any one's appearing

---

Rules for the examination, at Fort William, of Candidates other than Her Majesty's Indian Civil Servants.

1—A general examination is held by the Board of Examiners monthly, usually the 1st Monday (not being the 1st or 2nd) of the month, to which military officers and all gentlemen,* authorized by Government to be examined by the Board, are admitted

2—Applications for examination from Military Officers are to be made to the Adjutant-General of the Army, or the officer in charge of his office at the Presidency, and, from all other gentlemen in the public service to the Head of the Department, in which they may be serving at the Presidency

Candidates, in their applications, are invariably to state their addresses

* Officers in the Public Works and Education Departments and officers of the Bengal Police Battalions. Other gentlemen by order of the Government of India, in the Home Department

3.—All applications are to be forwarded, in sufficient time to reach the Secretary to the Board, on or before the 5th, or [if for the High Proficiency Examination, or for a Degree of Honour] on or before the 20th of the month preceding that in which the examination is held.

4.—Examinations commence at 11 a.m.; and all papers are to be delivered to the Secretary by 4 0 p.m. Candidates arriving after 11 15 a.m. are excluded from the examination.

5.—Candidates are to sign their names legibly on each of their exercises.

6.—No Candidate can present himself for examination by the same standard at two consecutive monthly examinations; or by the High Proficiency test, or for a Degree of Honour until three monthly examinations, or four months have elapsed from the date of the examination at which such Candidate may have been examined and failed to pass.

7.—Special examinations are not granted except by the order of Government.

8.—Candidates are not to call on the Secretary to the Board, or any of the Examiners, for the purpose of ascertaining the result of their examinations.

A copy of the Board's report, embodying the remarks of th Examiners on his oral and written exercises is sent to each Candidate as soon after the examination as is practicable.

---

*Extract* from the Proceedings of the Government of India in the Foreign Department.

No. 1170 P dated Fort William, 13th August 1874.

*Observations.*—In the dispatch above quoted, Her Majesty's Secretary of State dwelt on the necessity for encouraging officers employed in the Political Department to study Persian and Arabic languages.

Probably such encouragement could most effectually be afforded by holding out some reasonable prospect of employment to officers

who devote themselves to the study of these languages In the opinion of the Honourable the President in Council, however, it is impossible to give any definite promise of employment in the Political Department as a reward to officers who pass examinations or even high examinations in Arabic and Persian

Other qualifications must necessarily be regarded as of even greater importance than linguistic attainments At the same time a thorough knowledge of these languages should be allowed much weight in the selection of Candidates Civil or Military for employment in the Political Department

2 The President in Council deems it necessary that officers who are hereafter appointed to the Political Service without having passed the High Proficiency or Honour tests in Persian or Arabic should, after their appointment pass a linguistic test of a higher standard than that now demanded

Under Foreign Department Resolution No 541 P, dated 17th March, 1871, officers in the Political Department are at present required to translate a passage of Persian into English and a passage of English into Persian They are also required to hold with moderate fluency a conversation in Persian, and to read with fair facility a Persian manuscript

In order both to raise the present standard of qualification and to bring it into accordance with the standards recognised under the Civil and Military Examination Rules, the President in Council considers it necessary to prescribe that in future officers appointed to the Political Department in and below the grade of 1st Class Political Assistant shall be required to pass either in Arabic, or in Persian, by the High Proficiency test, further that such officers if employed in Turkish Arabia, the Persian Gulf and Muscat shall be required to pass a colloquial examination in Arabic, and if employed at Zanzibar, a colloquial examination in Arabic or Swaheli, even though they may have already passed in Persian, and if employed in the Continent of India, a colloquial examination either in Hindi, or the local vernacular of the place where they are serving If such officers be appointed to Burma, they will be required to pass the High Proficiency test in Burmese, but will not be required to pass in Arabic or Persian.

3 When the exigencies of the public service require the employ-

ment of an officer in any of the higher posts of the Political Department Government reserves to itself the right of appointing any officer whom it considers to possess the best general qualifications even though he may not have passed in these languages.

But for the retention of appointments in and below the grade of 1st Class Political Assistant, it will be essential that officers hereafter appointed shall have passed or shall within three years from date of appointment pass the tests above prescribed, besides qualifying in the other subjects laid down for examination in the Political Department.

To officers above the grade of 1st Class Political Assistant neither these rules nor the rules contained in the Resolution No 511 P dated 17th March, 1871, are applicable.

In August, 1874, the number of officers belonging to the Indian Service who had passed the tests for the Degree of Honour and High Proficiency was as set forth in the following Table:—

| Distinction of Officer | Nature of Examination. | | | | REMARKS. |
|---|---|---|---|---|---|
| | Degree of Honor | | High Proficiency | | |
| | Persian | Arabic | Persian | Arabic | |
| Indian Civil Service Men | nil | nil | 14 | 2* | *These two officers also passed the test for High Proficiency in Persian. |
| Military Officer | 6 | nil | 19 | 3† | †Two of these officers passed the test for High Proficiency in Persian. |
| Total in India | 6 | nil | 33 | 5 | |

Under Notification of the 24th March, 1870, by the Government of India, the rules for the examination of *members of the Civil Service of India* are as follows —

A Civil Servant, attached to the Upper Provinces, may present himself for the High Proficiency Examination in Persian or Hindūstānī if attached to the Lower Provinces, he must pass in Bangālī or Uryah before he can compete in Persian or Arabic

Until he shall have obtained the certificate for High Proficiency in Persian or Hindūstānī (or Bangālī or Uryah, as the case may be) he is not permitted to present himself for distinction in other languages He may compete for a Degree of Honour without obtaining a certificate of High Proficiency

He is not allowed to present himself more than twice at any examination, but, if specially recommended by the Examiners, he may appear a third time

He is not allowed to present himself for the High Proficiency Examination after the lapse of 7 years, nor for the Degree of Honour Examination after 10 years, from the date of his first arrival in India.

No exception will be made on account of leave of absence, &c.

Examinations will be held on the first Monday in

| | |
|---|---|
| January | July |
| April | October |

of each year, at the Presidency towns

Application to be examined must be made 3 months before the date of the examination

A Civil Servant desirous of attending examinations for prizes for the study of the Oriental languages, is allowed leave of absence on full pay for one month before the examination, if he passes the examination, he is allowed another month This leave of 2 months counts as service and residence The amount of leave is not to exceed 2 months at one time, nor 12 months in the aggregate

The tests for High Proficiency and the Degree of Honour examinations are the same as those for Military Officers, or persons not belonging to the Indian Civil Service, but the rewards are different

# TABLES OF PERSIAN MONEY, MEASURES, AND WEIGHTS.

(The English Equivalents for the French Measures are taken from Professor Rankine's Useful Rules and Tables, page 110)

## TABLE I

| PERSIAN MONEY | | French Equivalent. | English Equivalent. | |
|---|---|---|---|---|
| | | Francs | Pence | Shillings |
| 1 *Dīnār* = | = | 0 001 = | 0 009516 | |
| 10 *dīnār* † = | 1 *ghāz* † . = | 0 01 = | 0 095162 | |
| 2½ *ghāz* . . = | 1 *pūl* ‡ = | 0 025 = | 0 237906 | |
| 2 *pūl* . = | 1 *shāhī* † . = | 0 05 = | 0 475812 | |
| 4 *shāhī* . = | 1 *'abāsī* † = | 0 2 = | 1 90324 = | 0 158604 |
| 2½ *'abāsī* = | 1 *panā bād* § = | 0 5 = | 4·75812 = | 0 39651 |
| 2 *panā bād* = | 1 *ḳarān* ‖ = | 1 0 = | 9 51624 = | 0 79302 |
| 1¼ *ḳarān* = | 1 *ryāl* † = | 1 25 = | 11 8953 = | 0 991275 |
| 10 *karān* . = | 1 *tūmān* * = | 10 00 = | 95 1624 = | 7 9302 |

† Not coined
‡ Often called *pūl i-siyāh*
§ „ „ *nīm ḳarān* or *dah shāhī*
‖ „ „ *yak hazār dīnār*
* „ „ *ashrafī*, it is not often met with in the bāzārs.

Only five coins are in circulation
COPPER—*nīm-pūl* and *pūl*
SILVER—*nīm karān* and *ḳarān*
GOLD—*Tūmān*

In accounts, the following coins are used:—
By Persians, *dīnār*, *karān* and *tūmān*
By Arabs, *ghāz*, *ḳarān* and *tūmān*

# TABLE III.

| Table of Persian WEIGHTS current in Shiraz and the surrounding country | | French Equivalent. | English Equivalent. | |
|---|---|---|---|---|
| | | Grammes. | Grains | Pounds Avoirdupois |
| *gandum* = | = | 0·048 = | 0 7407528 | |
| 4 *gandum* = | 1 *nakhud* = | 0·192 = | 2 9630112 | |
| 24 *nakhud* = | 1 *miskāl* = | 4 608 = | 71 1122688 | |
| 11¼ *miskāl* = | 1 *sīnah mīzār* = | 51 84 = | 800 013024 = | 0 1142875748 |
| 2 *sīnāh mīzār* = | 1 *nīm mih* = | 103 68 = | 1600 026048 = | 0 228575149 |
| 4 *nīm mih* = | 1 *wakī* = | 414 72 = | 6400 104192 = | 0 914300599 |
| 2 *wakī* = | 1 *chārak* = | 829 44 = | 12800 208384 = | 1 828601197 |
| 4 *chārak* = | 1 *man i shīrāz* = 720 *miskāl* = | 3317·76 = | 51200 833536 = | 7 314404791 |

## TABLE IV

| TABLE OF GOLDSMITHS' & JEWELLERS' WEIGHTS current in Shiraz, Persia. | | French Equivalent. | English Equivalent. | |
|---|---|---|---|---|
| | | Grammes. | Grains. | Pounds Avoirdupois |
| 1 ḥabb | = | 0·013020000 = | 0·2020 23 19 | |
| 16 ḥabb = | 1 ḳirāṭ = | 0·20015 15 15 = | 3·2323768 | |
| 23 ḳirāṭ = | 1 miṣḳāl = | 4·608 = | 71 1122688 | |
| 720 miṣḳāl = | 1 man-i shirāz = | 8317·70 = | 61200·633·30 = | 7·314101791 |

## TABLE V

| TABLE OF PIECE-GOODS' WEIGHTS current in Shiraz, Persia. | | French Equivalent. | English Equivalent. | |
|---|---|---|---|---|
| | | Grammes. | Grains. | Pounds Avoirdupois |
| 4½ darlang = | 1 miṣḳāl = | 4·008 = | 71 1122688 | |
| 18 miṣḳāl = | 1 sīr = | 82·944 = | 1250 0206381 = | 0·1829601107 |
| 40 sīr = | 1 man-i-shirāz = | 3317 ·6 = | 61200·633·36 = | 7·314101701 |

# TABLE VI.

| TABLE OF PERSIAN WEIGHTS current in Bûshahr and the surrounding country | | | | French Equivalent. | English Equivalent. | |
|---|---|---|---|---|---|---|
| | | | | Grammes | Grains | Pounds Avoirdupois, |
| 1 *gandum* | | | = | 0 048= | 0 7407528 | |
| 4 *gandum* | = | 1 *naḵẖud* | = | 0 192= | 2 9630112 | |
| 24 *naḵẖud* | = | 1 *mis̤kāl* | = | 4 608= | 71 1122688 | |
| 48 *mis̤kāl* | = | 1 *giyā* | = | 221 184= | 3413 3889024 | |
| 4 *giyā* | = | 1 *chārak* | = | 884 736= | 13653 5556096= | 1 9505079142 |
| 4 *chārak* | = | 1 *man i būshahr*= 768 *mis̤kal* | = | 3538 944= | 54614 2224384= | 7 8020317769 |
| 16 *man i-būshahr* | = | 1 *man-i hasham* | = | 56623 104= | 873827 5590144= | 124 8325084306 |
| 100 *man-i hasham* | = | 1 *kara* | = | 5662310 4 = | 87382755 90144 = | 12483 25084306 |

# TABLE VIII

| TABLE OF PERSIAN WEIGHTS current in Tahran and the surrounding country | | French Equivalent. | English Equivalent. | |
|---|---|---|---|---|
| | | Grammes | Grains | Pounds Avoirdupois |
| 1 *gandum* | = | 0 048 = | 0 7407528 | |
| 4 *gandum* = | 1 *nakhud* = | 0 192 = | 2 9630112 | |
| 24 *nakhud* = | 1 *mishāl* = | 4 608 = | 71 1122688 | |
| 16 *mishāl* = | 1 *sīr* = | 73 728 = | 1137 7963008 | 0 1625423286 |
| 40 *sīr* = | 1 *man-i tabrīz* =640 *mishal* = | 2949 12 = | 45511 852032 | 6 5016931474 |
| 100 *man i tabrīz* = | 1 *kharwār* = | 294912 0 = | 4551185 2032 | 650 16931474 |

# TABLE IX.

| TABLE OF PERSIAN WEIGHTS current in Yazd and the surrounding country | | French Equivalent. | English Equivalent. | |
|---|---|---|---|---|
| | | Grammes. | Grains. | Pounds Avoirdupois. |
| 1 *gandum* | = | 0·013 = | 0·7107523 | |
| 4 *gandum* = | 1 *nakhud* = | 0·103 = | ·0630113 | |
| 24 *nakhud* = | 1 *mithkal* = | 4·608 = | 71·1122683 | |
| 8½ *mithkal* = | 1 *diram* = | 14·7456 = | 227·55020010 | |
| 100 *diram* = | 1 *sad diram* = | 1474·60 = | 22765·020010 = | 3·2508 16573 |
| 4 *sad diram* = | 1 *man-i shah* = 1280 *mithkal* = | 5898·24 = | 91023·701064 = | 13·003386205 |

A SELECTION FROM

# MESSRS. ALLEN'S CATALOGUE

## OF BOOKS IN THE EASTERN LANGUAGES, &c.

### HINDUSTANI, HINDI, &c.

Forbes's Hindustani-English Diction in the Persian Character, with the Hindi words in Nagari also, and an English Hindustani Dictionary in the English Character, both in one volume By DUNCAN FORBES, LL D Royal 8vo 42s

Forbes's Hindustani Grammar with Specimens of Writing in the Persian and Nagari Characters, Reading Lessons, and Vocabulary 8vo 10s 6d.

Forbes's Hindustani Manual, containing a Compendious Grammar, Exercises for Translation, Dialogues, and Vocabulary, in the Roman Character New Edition, entirely revised By J. T PLATTS 18mo 3s 6d

Forbes's Bagh o Bahar, in the Persian Character, with a *complete Vocabulary Royal 8vo 12s 6d.*

Forbes's Bagh o Bahar in English, with Explanatory Notes, illustrative of Eastern Character 8vo 8s

Forbes's Tota Kahani, or, "Tales of a Parrot," in the Persian Character, with a complete Vocabulary Royal 8vo 8s

Small's (Rev G) Tota Kahani, or, "Tales of a Parrot." Translated into English 8vo 8s

Forbes's Baital Pachisi. or, "Twenty-five Tales of a Demon," in the Nagari Character, with a comptete Vocabulary. Royal 8vo 9s

Platts' J T, Baital Pachisi, translated into English 8vo 8s

Forbes's Ikhwanu s Safa, or, "Brothers of Purity," in the Persian Character Royal 8vo 12s 6d.

Platts' Ikhwanu S Safa, translated into English. 8vo 10s 6d.

Platts' Grammar of the Urdu or Hindustani Language. 8vo 12s

Forbes's Oriental Penmanship, a Guide to Writing Hindustani in the Persian Character 4to 8s

Forbes's Hindustani Dictionary, the Two Volumes in One, in the English Character. Royal 8vo. 36s.

Forbes's Smaller Dictionary Hindustani and English, in the English Character 12s.
Forbes's Bagh o Bahar with Vocabulary English Character 5s.
Singhasan Battisi. Translated into Hindi from the Sanscrit. A New Edition. Revised, Corrected, and Accompanied with Copious Notes. By SYED ABDOOLAH. Royal 8vo. 12s. 6d.
Eastwick's Prem Sagur 4to 30s.
Akhlaki Hindi translated into Urdu, with an Introduction and Notes. By SYED ABDOOLAH. Royal 8vo 12s 6d.
Sakuntala. Translated into Hindi from the Sanskrit, by FREDERIC PINCOTT. 4to. 12s. 6d.

## SANSCRIT

Haughton's Sanscrit and Bengali Dictionary in the Bengali Character with Index, serving as a reversed dictionary 4to. 30s.
Williams's English and Sanscrit Dictionary 4to., cloth. £3 3s.
Williams's Sanscrit and English Dictionary 4to. cloth £4 14s. 6d.
Williams's (Monier) Sanscrit Grammar 8vo. 15s.
Williams's (Monier) Sanscrit Manual to which is added a Vocabulary by A. E. GOUGH. 18mo. 7s. 6d.
Gough's (A. E.) Key to the Exercises in Williams's Sanscrit Manual. 18mo. 4s.
Haughton's Menu with English Translation. 2 vols. 4to. 24s.
*Johnson's Hitopadesa*, with Vocabulary 15s.
Williams's (Monier) Sakuntala, with Literal English Translation of all the Metrical Passages, Schemes of the Metres, and copious Critical and Explanatory Notes. Royal 8vo. 21s.
Williams's (Monier) Sakuntala. Translated into English Prose and Verse Fourth Edition. 8s.
Williams's (Monier) Vikramorvasi. The Text. 8vo. 5s.
Cowell's (E B) Translation of the Vikramorvasi. 8vo 3s. 6d.
Thompson's (J C) Bhagavat Gita. Sanscrit Text. 5s.

## PERSIAN

Richardson's Persian, Arabic, and English Dictionary Edition of 1852. By F JOHNSON 4to. £4.

Forbes's Persian Grammar, Reading Lessons, and Vocabulary Royal 8vo 12s 6d

Ibraheem's Persian Grammar, Dialogues, &c. Royal 8vo 12s 6d

Gulistan Carefully collated with the original MS, with a full Vocabulary By JOHN PLATTS, late Inspector of Schools, Central Provinces, India Royal 8vo 12s 6d

Gulistan Translated from a revised Text, with Copious Notes By JOHN PLATTS 8vo 12s 6d

Ouseley's Anwari Soheili 4to 42s

Wollaston's (Arthur N ) Translation of the Anvari Soheli Royal 8vo 42s Or with illuminated borders £3 13s 6d

Keene's (Rev H G ) First Book of the Anwari Soheili Persian Text 8vo 5s

Ouseley's (Col ) Akhlaki Mushini Persian Text 8vo 5s

Keene's (Rev H G ) Akhlaki Mushini Translated into English. 8vo 3s 6d

## BENGALI.

Haughton's Bengali, Sanscrit, and English Dictionary, adapted for Students in either language, to which is added an Index, serving as a reversed dictionary 4to 30s

Forbes's Bengali Grammar, with Phrases and Dialogues. Royal 8vo 12s 6d

Forbes's Bengali Reader, with a Translation and Vocabulary Royal 8vo 12s 6d

## ARABIC.

Richardson's Arabic, Persian and English Dictionary Edition of 1852 By F JOHNSON 4to, cloth £4

Forbes's Arabic Grammar, intended more especially for the use of young men preparing for the East India Civil Service, and also for the use of self-instructing students in general. Royal 8vo 18s

Palmer's Arabic Grammar 8vo 18s

Forbes's Arabic Reading Lessons, consisting of Easy Extracts from the best Authors, with a Vocabulary. Royal 8vo, cloth 15s

Beresford's Arabic Syntax